

**NECTAR
OF
SPIRITUAL
INSTRUCTIONS**



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**Teachings of
His Holiness Sri 1008
Swami Purushottamanand Ji Maharaj
(Vashishtha Guha)**

Compiled

by

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DEDICATION

O Master Great! By habit silent saint,
Bounteous in action, not in words,
Whose contact did revive those who were faint,
Thy spell divine protected all Thy herds.

With meditation Thou chiefly concerned,
Divine vibrations always flowed around,
In mystic ways were pains to pleasure turned,
And cords cut down that kept the seekers bound.

But sometimes Ganga of Thy speech did flow,
To lift up men, inspire and purify.
Then pearls of wisdom, Thou didst freely throw,
To enrich seekers and to glorify.
Herewith at the Lotus Feet in love unbound,
We offer garland of such pearls profound.

PREFACE

This small book is a compilation of available teachings of His Holiness Shri 1008 Swami Purushottamananda ji Maharaj of Visishtha Guha, (situated on the banks of Ganga off Rishikesh on the Badrinath Road), which his devotees received from him orally and through his letters.

A very brief life sketch of His Holiness is given in the appendix at the end of the book.

The compiler is fully conscious of the fact that it is very difficult, if not impossible, to know the achievements, stage of evolution and inner life of such really great saints, who have freed themselves from worldly bondage and have come face to face with the Truth — the Lord. Still, a modest attempt has been made (in the appendix at the end of the book) to give the readers a glimpse of the sublime personality of the master.

His method of scriptural teachings was indeed unique. It was generally through unspoken communication. He used to say that "Silence is the best speech". He would very sympathetically listen to the problems of those who approached him, but, instead of answering them in spoken words, he would simply look at them with a loud laughter. This was his way of dealing with such problems, and, surprisingly enough, their problems used to get solved in a mysterious and unique manner. He never asked his devotees to take initiation or take to spiritual practices. He would, without a word, transmit spiritual powers to them by simply looking at them in such a casual manner that the devotees were never aware that this had been done. He was opposed to publicity and used to say, "I wish to live unknown and die unknown". In these circumstances, it was very difficult to get his teachings in a written form. After much effort, it was possible to get some of his teachings from just a very few devotees who had preserved his letters as their valued gifts. These have been categorised under different chapters according to the subject-matter of the teachings for reference purpose by those aspiring for the realisation of God. The Hindi version of these teachings was published on the occasion of his birth centenary in November 1979.

This book contains his teachings in English, Hindi and Malayalam. The teachings in English have been faithfully reproduced verbatim as contained in his letters. I am grateful to those devotees who were so kind to me in readily providing me with their precious collection of letters, as without their help, it would not have been possible to compile this book.

114th Birthday
24 November, 1993

Hans Raj Nagar
6, Shivpuri
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AN INTRODUCTION

This unique compilation of teachings of **Swami Purushottamananda Ji Maharaj** is a rare boon to the world of aspirants. Coming as they do from the heart of a realised soul, the impact of these instructions which are the essence of his own spiritual experiences, will be something unimaginable. The way in which our Guru Maharaj exhorts his disciples would reveal the profound depth of his compassion and his infinite love towards them. Somewhere he speaks like a father to his son, and somewhere like a friend. He never talks from the dizzy heights of a Himalayan master but comes down to the level of the disciple. The manner in which he explains the esoteric significance of festivals like *Holi*, *Durga Ashtami*, *Guru Purnima* etc. is unique. Guru Dev again and again places all his emphasis on the cultivation of *Vairagya*-detachment towards all worldly objects and inner renunciation as a pre-requisite for our journey towards God. He says, "You cannot go eastward and westward-simultaneously. Completely renounce material life. Then only rapid progress will be made in spiritual life".. "If you want to progress in spiritual life, you will have to shun the life material".

He sounds like **Vivekananda** when he pleads, "Indeed, there is no greater worship of the lord than service to the suffering".. "Serve the poor just and needy is the birthday message for you all."

Guru Maharaj simplifies all sadhana into a small capsule when he says, "Our duty is to intensify this thirst for the lord".. "That desire itself will take you to God". Like Ramakrishna Paramahansa he uses telling examples from day to day life for expounding certain subtle truths or paths of spiritual practice (Sadhana). For instance, he gives the simile of a dancer with a pot of water on the head to illustrate how "One can perform any work effectively even while keeping the whole mind absorbed in God". As Guru Dev himself used to say, even if one were to put into practice any one of his numerous instructions, one would have achieved the goal of his life. He has given equal importance to both *Bhakti* (Devotion) as well as *Gyana* (Knowledge). He used to say, "You love one whom you know. You know one whom you love". Everyone who comes across this compilation of teachings of Guru Maharaj must surely have performed a lot of merits (पुण्य) in his previous births to have deserved such divine instructions. This book is verily a nectar which even gods would long for and which is infallible in its effect of inspiring people to tread the path of immortality and absolute bliss. May Guru Dev's blessings be on us all.

24 November, 1993

Swami Shantananda

PUBLISHER'S NOTE

We have great pleasure in placing this compilation of the divine teachings of our Revered Guru Dev, **Shri 1008 Purushottamananda Ji Maharaj** before his devotees. In this compilation the teaching as contained in the various letters of Maharaj to his devotees from time to time has been selected and extracted and it also includes a translation of the contents of a diary in Malayalam named "**Tiruvai Mozhi**" (Speeches from the holy mouth) kept by Guru Maharaj. The full credit for the compilation goes to **Sri Pandit Hans Raj Nagar, 6, Shivpuri, Lucknow**, who is an old devotee of **Guru Maharaj** and who had put in great efforts for bringing out this work of love besides making a substantial contribution to the contents of this book by graciously making available all the numerous letters received by him from **Guru Maharaj**. The Hindi version of this book had already been published in 1979 in the name of "**Upadeshamrit**".

No doubt, the teachings of *Mahatmas* like our Gurudev are always personal, suited to the spiritual evolution of the respective individuals to whom they were addressed but most of them expound scriptural truths which could be of great guidance to any aspirant (Sadhak). The main beauty of these teachings is that they are couched in a simple language, being the result of Guru Dev's own experience and as such, have a direct and deep appeal to the minds of the readers. Still the teachings of great saints are so profound that one could understand their meanings only by the Grace of the Lord or Guru.

We are again highly grateful to **Sri Pandit Hans Raj Nagar** as also the various devotees who made available the letters received by them from **Guru Maharaj** unhesitatingly, thus enabling us to bring out this valuable book. We place on record an appreciation for **Swami Shantananda**, an ardent disciple of **Guru Maharaj**, who has helped in bringing out this compilation. We also thank **Shri Achintan Bhattacharya** of New Delhi whose help has been vital in bringing forth this book. We hope that the readers will satisfy their thirst for spiritual knowledge and guidance by reading this book and attain ineffable peace.

114th Birthday of
Guru Maharaj (24.11.93)

SRI PURUSHOTTAMANAND TRUST
Swami Chaitanyananda

Shri Guru PadukaPancha Ratna
(श्री गुरुपादुका पंचरत्न)

स्थूलसूक्ष्मसकारणान्तरखेलनं परिपालनं ।
विश्वतैजस प्राज्ञचेतसमन्तरं निखिलात्मकम् ।।
चित्कलापरिपूर्णमन्तरं चिच्छमादिनिरूपणं ।
प्रातरेव हि मानसान्तर भावये गुरुपादुकाम् ।। १ ।।

The Master dwells within this triple form,
Physical, subtle, causal bodies these.
He plays within, sustains, supports them all,
In walking, dreaming and sleeping states,
As Vishwa, Taijas, Pragy mastery holds,
And manifested lies in all cosmos.
He is the cosmic conscious entire,
But seemingly as fraction in us dwells,
To make us full of consciousness and peace.
The sandals of this Master, I dote on,
And every morn on them I meditate.

पञ्चपञ्चहृषीकदेहमनश्चतुष्कं परम्परं ।
पञ्चभूतसकामषट्कसमीरशब्दनिरन्तरं ।।
पञ्चकोशगुणत्रयादि समस्त धर्मतिलक्षणं ।
प्रातरेव हि मानसान्तर भावये गुरुपादुकाम् ।। २ ।।

Five motor organs, five organs of sense,
And inward four faculties of the mind,
They function all in unison in life,
Which functions at five levels - 'koshas' five.
The body made up of elements five,
Kept up alive by breath, by fate controlled,
Arising out of action of past life,
Beyond all these, beyond tendencies three
(Inert and active and enlightened be)
Transcending elements and attributes,
Such is the Master, great preceptor mine,

Under whose lotus feet the sandals be,
Which every morn my mind's eye doth see.

हंसचारुमखण्डनादमनेकवर्णमतः परं ।
शब्दजालचरं चराचरयन्त्रैर्देहनिवासिनम् ।।
चक्रराजमनाहतोद्धवं मेघवर्णमतः परं ।
प्रातरेव हि मानसान्तर भावये गुरुपादुकाम् ।। ३ ।।

Saints hear the sounds that are not caused,
By strings of organs of the sound,
And even see the godly forms,
All luminous and blue as sky,
Through scriptural woods these swarms do fly.
In this mechanical cosmos dwell.
Such powers doth the Guru have,
Whose lotus feet their sandals wear,
And every morn I contemplate,
And they before my mind appear.

बुद्धिरूपमबुद्धकं त्रितयैककूटनिवासिनं ।
निश्चलं निरतप्रकाशमनेकमूलकलाहशम् ।
परिधमान्तरखेलनं निजसिद्धसंयमिगोचरं ।
प्रातरेव हि मानसान्तर भावये गुरुपादुकाम् ।। ४ ।।

All pure intelligent, yet beyond the mind,
Dwelling on top of hill of three 'gunas',
Controlling all vibrations of the mind,
And concentrated on affluent Self,
The root of all states of consciousness.
Playing within the Self a game divine,
In trance, by self-restraint alone achieved.
Such is the Master, sandals of whose feet,
I love to contemplate on every morn.

व्योमवद्बहिरन्तरस्थिरमक्षरं निखिलात्मकं ।
केवलं परिशुद्धमेकमजन्तहि प्रतिमूलकम् ।।
पञ्चतत्त्वविनिर्मलं निजधाम मोक्षमपादकं ।
प्रातरेव हि मानसान्तर भावये गुरुपादुकाम् ।। ५ ।।

Pervading in and out like vast sky,
Unchanging and eternal, in all forms,
All manifest, one and alone, unborn.
The cause of all, Himself without a cause,
Untainted by the coarse elements five,
His true Self in liberation final found,
Without portions, divisions or bounds,
Such is the Master, on whose lotus feet,
Are sandals, which I worship every morn.

पादुकापञ्चरत्नं ये पठन्ति भक्तिसंयुताः ।
तदर्थं चानुतिष्ठन्ते ते प्राप्नुवन्ति तत्पदम् ॥

Those who recite these five verses of "Paduka Pancha Ratna" with devotion and mould their mind according to meanings thereof, do attain the highest state of bliss.

(x)

1

God

God dwells in us always. He is the eye of our eyes, the nose of our nose, the skin of our skin, the tongue of our tongues, the ear of our ears and the mind of our minds. It is indeed impossible for us to see, breathe, touch, speak, taste, hear or think without His grace. Although this is the truth, who remembers Him always? This indeed is a great wonder.

You cannot say that there is no God. God is there. Your existence itself is the great proof of His existence. Without Him nothing can have existence. He is all. He takes so many forms. You can think of any form and worship Him. It will be for your good. Have great faith in the Lord and worship Him. Do not forget Him.

Think about the glory of God. If we reflect carefully on the blessings He has showered on us and those He is showering even now, would it be possible to forget Him even for a moment?

Know that God is omniscient and omnipotent. He is ever ready to do what is conducive to our welfare. But we do not understand this at all. If we pray to Him with a guileless heart, what is there difficult to obtain? We will get everything.

Who understands the glory of God? Millionnaires become mere beggars in a trice; likewise, mere beggars become millionnaires also. If you observe these plays (Leelas of the Lord), you cannot keep away from Him even for a moment. Try to live in bliss by becoming one with Him who is the Embodiment of Bliss.

Whatever be our karmas, none of them will bind us if God is firmly established in our minds. How can darkness affect light?

God is a very merciful Being. When He sees that you are after Him, He will not hesitate to take you up.

God is all in all. He will look to the wants of His devotees.

* * *

How to know Him? Through japa, meditation, prayer, kirtan, satsang. These are the means to know Him.

* * *

Mysterious are His ways.

* * *

God is formless and at the same time with forms. To His devotees He has appeared in various forms.

* * *

I see the hand of God everywhere. What are we mortals? What can we do? It is all He, He and He alone. Bhagavat Gita says

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति। श्रामयन्सर्व भूतानि यन्त्रारूढानि मायया।।

He is the controlling agent. He is seated in the heart of all — every living being. He makes all dance to His tune. Know this truth and befriend Him more and more through your righteous action, service, meditation, pooja, prayer and the like. Then you will be free.

* * *

What difficulty is there in propitiating the Lord? He is always witnessing all the thoughts that arise in our minds. It is enough if our attitude is truthful. He will soon be pleased.

* * *

To whichever side you turn, you see only the glory of God. But what can a blind man see? Verily, there is no greater folly than not realising the glory of God, who shines fully, prevailing the whole of the interior and exterior.

* * *

Zero is only a zero. It has no value at all. But when the figure of '1' is added by its side all zeroes get value according to this position. Similarly, it is this One (the Lord) that gives value to the whole universe. If this one were absent, the universe would be nothing but a zero. Behold this one which is the essence of everything, always and everywhere. Why do you dwell on the zero and face destruction?

* * *

He, who by His very presence, starts the cycle of the creation, as a piece of iron is activated by a magnet, and whose realisation brings the bondage of samsara to

an end, in Him, without origin or end, Creator and Protector of the Universe, I seek refuge.

* * *

Lord alone is true. All else is false, false. Everything depends upon Him and Him alone. So try to love Him.

* * *

Without His mercy, it is very difficult to approach Him. And without service how can one hope to have mercy?

* * *

In this mundane earth can you show me a place free from danger? The one and only place free from it is His Feet.

* * *

God helps those who help themselves. So take refuge in Him.



Soul and Truth

You must make a scientific search. Everybody says "I, I, I". Try to know what this "I" is. This research itself will take you to the very goal if you go on persisting. The ancient Rishis were following this process. They wanted to know how they hear, how they touch, how they speak, how they sleep, etc. etc. As a result of this research, they have found out the Truth and have boldly proclaimed it. They have laid out the paths. Hence we are only to follow them. Know for certain that the real "I" is in the nature—**"Sat, Chit, Ananda"**—eternal existence, eternal knowledge, eternal bliss. This "I" is neither the body nor mind nor buddhi and intellect. Though in the body, it is quite aloof. It is seated in its pristine glory and nobody knows this truth. Hence all these worries and sufferings and deaths and births innumerable. As one thinks, so he becomes. If he thinks of the real "I", he cannot but become like unto it. The poor people could not understand it. So they are asked to worship **Krishna, Rama, Shiva**, etc. This helps to take away the mind from external objects and place it wholly on the object of worship through devotion. You follow any path you like but also keep in mind the reality of the so-called world and keep the burning desire to go above the appearances and reach the Truth—the real existence.

* * *

Almost, at all times, everyone says "I, I". Yet, rare is the person who exerts himself to know what this "I" is. The seer is separate from the seen. "I" sees the body; therefore, "I" is not the body. Likewise, this "I" is neither the mind, nor the intellect, nor the ego. This "I" is distinct from the body, mind, intellect, ego, etc. This "I" witnesses the waking, dream and deep sleep states. Therefore, this "I" stands separate from these states. Now it is clear to us that there is some entity dwelling in this very body and that, though it is in the body, it has no connection whatever with it. We have to remain aware of the supreme truth that this Entity alone bestows all consciousness to the body. This is the Seer. We are not the body, mind, intellect, or anything, but the Seer in reality. When this great truth is realised, all our miseries will naturally come to an end, and we will be immersed in the supreme Bliss.

* * *

As regards death, those who have come must have to go. Everything in the universe is perishing. But the real thing—the **Atma (Soul)**—is eternal. And you are the **Atma**, which has no birth or death. Take refuge in that. "I" am not the body nor mind nor the ego. I am the **Atma - Sat, Chit, Ananda** (eternal existence, eternal knowledge, eternal bliss). You meditate upon that. Think, think you are the Self. Think of God. Forget Him not.

* * *

Know it for certain that what is referred to as "I, I" is not the mind, the intellect, the ego, the mind-stuff (*chitta*) etc., but it is that Pure Consciousness which stands aloof as the witness of all these.

* * *

Truth is that which remains in the same state always, without increase or decrease. There is only one Truth—one without a second. You please try to see whether there is anything in you which can be called Truth. Your body, your senses and mind are not true, but there is something true in you which sees all—yes, the seer—who sees your body and senses and mind and even the sleep. It has no sleep, it is always awake. So, go to Him denouncing all—the body, the *indriyas*, and the whole universe. That is the real "I" knowing which you are released for ever.

* * *

All the Avatars do proclaim this mighty Truth. In our religion—Hinduism—ours is not Hinduism but **Sanatan Dharma**, which is not made by anyone, which exists for ever—without beginning or end. **Sri Vyas** composed **Shri Bhagawat, Sri Krishna, Gita**, etc. The inner meaning of **Krishna, Rama**, etc. is one without a second. **Krishna** means **Sat-Chit-Ananda**. So **Rama**. The Puranas are kindergarten method. They take the devotees slowly through stories to the true God—the Truth.

Now you are what you are. The seer is separate from the object seen. Hence you are not the body, nor the mind. You are above all these—the **Sat, Chit, Anand**—all silence. Meditate on the silence through "**Om**". If you do it fervently, you will succeed.

* * *

The "I" is always aloof, but you have mixed it up with the body, mind and its several acts as seeing, hearing, etc. If you succeed in keeping it always aloof, your struggle is finished. First, one must have a theoretical knowledge and afterwards one can put it into practice.

* * *

"I" alone exists. "I" is the essence, the **Sat, Chit and Bliss Eternal**. "I" is not the body, mind or *indriyas*. The true Ram is also **Sat, Chit, Ananda**. So **Krishna** and **Rama Krishna**, you are mistaken if you take them as bodies only. Go ahead.

* * *

The creation is only apparent, not real. "I" alone is the reality. Know thyself; you have known all. Doubts one may have. But he must try to clear them one by one.

* * *

We have got the beast of men. Eating, drinking, begetting etc. are the qualities of beasts also. We are to go above these. We are neither the body nor mind nor ego etc. We are above all these - the seer, who sees all these. So we are separate from all these — "Chidananda Roopo Shivoham".

* * *

Take your own body. The seer is separate from the body. The seen, though in the body is quite separate from the body and is always existing. That is the real "I". That is Atma. So Atma pervades the whole universe and is still separate from it. The Atma controls and regulates.

* * *

The one Truth sages call by various names. "I" alone is that Truth. And what is this "I" in you? The Seer only, which is not the body, mind, buddhi or ego. Everyone cannot experience it all on a sudden. But an intelligent man can easily be convinced of the separate existence of this "I". Though in the body but still quite separate. Know this and be free.

* * *

What are you after all? You are not the body, you are not the mind, you are not ego. But you are above all these - the true Seer - the witness.

* * *

The Seer can never be one with the object seen. Try to understand. You see your body. So you are not the body. You are that thing which gives life and light to the body, mind and all, while though in the body, it is quite apart from it. It is called self or Atma. This is your true nature.

* * *

Our religion is a peculiar one. It gives prominence to the only reality. The Atma or God. So from the very early age, one is taken unknowingly to the Truth. Without some training, nothing can be effected. The Brahmacharya life is one of great training and one has to do so many duties towards the living and the dead. After death one does not cease to exist. Only body dies and not the "Jiva". The sons can do a good deal to uplift these "Jivas" — I mean the sons of best character and spiritual bearing. What do you mean by spirituality? It is the greatest force.

Shraddha (श्रद्धा) is what is done by Shraddha (श्रद्धा) with much feeling and earnestness. I am not going into the methods or form or nature of this "shraddha" (श्रद्धा), but only the spirit of it. Christians, Muslims, etc. all do this "shraddha" in one form or other. In our religious rites everything has got a deep meaning. Our

sages were not fools. They wanted to take the people up and up. But now-a-days the outward forms alone are kept without the spirit. The priests themselves do not know the meaning of the sacred mantras. How then can they give light to others? So try to understand the substratum of it — the spirit underlying all these.

* * *

Truth is the mother of all virtues. If truth is adhered to, we obtain all the virtues. Let there be concord among thought, word and deed, that is, whatever thoughts (संकल्प) arise in the mind prompted by truth the same should be expressed through words and deed. Only then you can attain the greatest good.

* * *

Never discard truth. If we adhere to truth, it will always protect us.

* * *

Only after coming face to face with Truth — one's own Self — all doubts will be totally burnt.

* * *

This life is very precious. It is meant to know and understand what Truth is. Truth is God and God alone.

* * *

Open your eyes and see. What is permanent in this world? Nothing whatsoever. What is seen now disappears from our view the next moment. Everything is transitory. Is it not painful to waste our most precious life in pursuit of such perishable things? So try hard to attain that which is permanent.

* * *

Open your eyes and observe. What is permanent in this world? Everything is perishable. We labour hard to secure perishables, but before we actually procure them, either we ourselves perish or the much sought after object itself perishes. The whole world is false. So search for something which is not perishable, and hold it firmly; thus life will be fruitful. Do not be in slumber, be awake, repent. Search for that which is permanent and true.

* * *

The whole trouble is due to identification of the body with the Self. This must be rooted out by constant thinking.

* * *

The sky is not affected by anything at all — not even by heavy snow, rain, great heat or storm. The "Chidakash" (Consciousness) is far more subtle (sukshma) than the sky, and the soul (atma), manifesting itself in the consciousness, is not at all affected by the attributes of the body.

* * *

If a thing is inside the house and you search for it outside, you will never get it — not even in ten thousand births. Open the door and get inside; you will

immediately get the thing. Make the mind introspective.

* * *

What is that which lasts for ever? That is in our own selves. But we do not realise this at all. An invaluable gem is kept in a jewel-case which is kept in a box. The jewel-case and the box are securely locked. This box is kept inside a locked room. This room is in a big hall. There a wall surrounds the whole area, the gate of which is also locked. Can you get the gem if you go round the wall for a number of days in search of it? You must get inside. Only then you can find it.

* * *

Know thyself. This is the supreme knowledge. God dwells in ourselves as our Inner Self (**sarvantaryamin**), but we do not realise this fact at all. Nor do we even try to know it. This body alone is "I" — thus we arrogantly feel. We do not even care to find out as to what it is that is giving consciousness and strength to the body. We are always immersed in Maya.

* * *

The whole universe is like a mere dream. All sorts of things are seen in dreams, but when you wake up, everything vanishes. Just as you wake up from the dreaming state, you wake up from "jagritavashta" (present waking state) also. Thus the Seer alone remains. The whole "drishya jagat" (objective phenomena) vanishes.

* * *

Please exercise your thought to know whether anything is always with you — in sleep, dream and in the waking state — always with you noticing every movement.

* * *

It is true we are not to achieve anything new. Your watch is in your pocket, but you have forgotten it and are seeking it here and there. When once you know the fact, your worry is gone. So Know Thyself and you have attained everything. All these yogas are meant to take you to that point. No pains, no gains. This Atma is not meant for the weaklings. One must become very strong. This also means control. Study **Gita**, **Upanishads** etc. Lead a good life.

* * *

Know Thyself and you have known all. Knowledge makes one free, absolute, while ignorance makes one bound.

* * *

He only lives who at least makes his best efforts to solve the life problem — to know the Truth, to be in communion with God, his own Self and the Self of all. All others merely exist. Those who are very rich and powerful do not think of this subject at all. They are wholly immersed in **Maya**.

* * *

O Man! What are you seeking? You are seeking happiness, is it not? Know that

this happiness is not in women (sex), wealth, nor in other external objects. Do not waste your life by seeking for it in these objects. Happiness dwells within your own Self. Look within. You will get happiness and happiness alone.

* * *

Is it not happiness that everyone wants? Not knowing where this happiness is and how to get it, people go after false worldly pleasures and waste their lives. What a sorry state of affairs!

* * *

Try to know your own greatness. Unless you become great, how can you understand the greatness of others and, above all, the greatness of Him — the Lord? Yes, grow and grow.

* * *

Only after coming face to face with Truth — one's own Self - all the doubts will be totally removed.



Guru (Spiritual Director) and Disciple

Even if you have a longing for the realisation of God, this desire will not be fulfilled without the help of a spiritual guide. Saints are the guides for this. Worship (serve) them with sincere devotion. On their being pleased, you will attain your object.

* * *

On **Guru Purnima** day, we look to the Great Guru for help and guidance. So a day is set apart to worship them. Sri Vyas is the Great Guru of all the Hindus. Let us with great faith and devotion to our Guru, the representatives of the Great Vyas, pray to the Lord to lead us from the unreal to the Real, from darkness to light and from death to immortality. Hari Om.

* * *

Even a little **kripa** of **Sat Guru** can solve the insoluble.

* * *

In case one is sincere in the spiritual path and is greatly in need of a spiritual guide, he will surely get the proper person. It is all the arrangements of God. Lord is so merciful and tender. Desire and deserve. When one gets a proper guide, he will not be wanting to seek for another.

* * *

Can you teach division to a boy who has not learnt simple addition? Is it possible to take one jump to the Highest Truth, which is beyond mind and speech? There is nobody who can teach it directly. They can ask you to follow this path or other.

* * *

The Guru prescribe different ways and methods to different people according to their mentality, not one way for all. If they follow any method as stated by the Great Men, they are sure to reach the goal. You please read 15th chapter of **Gita**. That is the goal of religions.

* * *

Blessed are those who have got the privilege of sitting at the feet of **Guru**. For if they get a **Sat Guru** and begin to serve him with heart and soul, they are throwing all the burden upon him. But the service must be true, pure and sincere. If not, any

length of time you do service, you will find that you are not getting the proportionate progress. Of course you will get a little, but what of that?

But once you throw wide open unto Him all doors of your heart and keep nothing hidden or secret, Ah! you have nothing else to do. You have become free at the very moment.

The sun illuminates the room which is wide open only. How can it illuminate a room into which the rays have no entrance? Hence the great teachers have laid great stress upon "**amaya**" service — service with full heart, without any blemish, hypocrisy or bias.

And who is a Guru? Only he, who is always in light, who is beyond all doubts, who has once for all solved the great problem of life and death and come face to face with Truth. He is beyond human, he might look as an average man. For he may be doing all sorts of work — mind not for himself, but out of sympathy for the world forced from within. He has nothing to gain or lose. He is always free. He has become God or Brahma. See what a privilege it is to become a chela of such a God-man. But mind "real" — note this word.

This chela is always in communion with his Guru while eating or drinking, walking or playing — nay, even in sleep. The chela will not be in a position to understand and appreciate his Guru fully well. Never mind if you differ from him on many points and even if you have to fight with him. But let this be sincere. The Guru is all compassionate, he will not take an offence. He will be all the more pleased to see the virtuous side of his son developed and he will push him on and on. The prince-warrior Arjuna fought with Mahadeva and got the great bow. Thus the chela is slowly, steadily and unknowingly transforming himself and becomes crystalized in the shape and form of his preceptor, the God **Brahma**.



Faith and Truth

(Shraddha and Vishvas)

Perform all actions with **shraddha** (faith), for one's rise or downfall depends on one's shraddha. A votary of shraddha never faces downfall. But those without shraddha go down and down and their lives go in vain. For the consummation of life, shraddha is a sine qua non.

Do you have faith in God? He is All-powerful and full of compassion. He will fulfil all your wants, but you must pray to Him with faith and sincere heart. Even for praying thus, one should have some essential qualifications.

The Omnipotent God is always looking after our welfare. But we are running here and there. If we put firm faith in Him alone and pray to Him, we will achieve everything.

Slow and steady wins the race. Have faith in the Lord and He will do everything for you as He was and is still protecting you in all the ways. Do not doubt His mercy. Pray and pray and pray.

You simply rely on God and be doing your duty.

Sraddha is a great virtue. It is this that takes a man higher and higher. But if this is lacking, one goes down. So we should perform all our actions with shraddha. The main cause of poverty and downfall that we see in India today is the absence of shraddha.

Keep the desire for progress in your heart of hearts. Let it be given the prominent place and all will come right in due time.

Grow and grow. Expansion is life.

Live in Him alone. Whom else can you think of for help. All other thoughts will vanish off themselves.

There is nothing that is impossible. One must have faith in the Lord and should strive persistently. Then anything can be achieved. The Lord is so kind and "antaryamin" (aware of everything) also. Do strive with firm faith. Then everything will be attained.

You know my heart. Go forward and God will see to your wants. Let the desire be sincere and strong. That desire itself will take you to God.

Have intense faith and belief in Him, the Lord of the Universe. It is He who controls and regulates everything. We are suffering because we taken the entire responsibility into our own shoulders; but, after all, what can we do? He does everything through our medium.

Try to understand Tulsidasji and have that great wonderful faith unto the Lord. Faith can work wonders. **Ramachandraji** had to guard his house — it is all true. Everything is the projection of one's own mind.

One who has attachment towards a particular young woman or a young man always thinks of her or him alone — even while eating, sleeping or working. Very fortunate are they whose minds get attached to God like this. It can be taken that they have achieved all that have to be achieved.

You suffer because you have no belief in the Lord. You suffer on this account. "सर्वधर्मान् परित्यज्य", Go to Him alone and think of Him. Be true and sincere. You will go higher and higher or else you will be a hypocrite, going down and down.

त्वमेव माता च पिता त्वमेव, त्वमेव बन्धुरश्च सखा त्वमेव।
त्वमेव विद्या द्रविणं त्वमेव, त्वमेव सर्वं मम देवदेव॥

"Thou alone my mother, father Thou alone.
Thou alone my kinsman, comrade Thou alone.
Thou art my learning, wealth too art Thou.
Thou art my all, O! Lord of Lords."

Have firm faith in this. Then the Blessed Lord will meet all your wants at the time of need. There will be no room for anxiety or fear. You can lead a fearless and care-free life.

He Himself will look after you. Have intense faith in His Mercy abundant. Only do not forget Him. Look to Him alone for help and guidance.

* * *

God is doing everything for you. Now you are beginning to know this fact. When you realise this more and more, proportionately will your faith in God also multiplies.



Love and Devotion

When one gets the intensity of desire as in Tulsidas's words:

कामिहि नारि पियारि जिमि लोभि जिमि प्रिय निमि दाम ।
तिमि रघुनाथ निरंतर प्रिय लागहु मोहि राम ॥

his work is done. If one sincerely craves for it, he will get it just as Ganga Mata goes straight to the ocean, making a passage through mountain-like rocks. So this kind of intense desire unmixed with anything material, will straightly and directly take one to the ocean of bliss — the Lord. Our duty is to intensify this thirst for the Lord. Watch and pray.

* * *

Your path is love. Intensify your love unto Him and be free. He is who knows what is best for us. Whether He gives you, say, even hell — but God forbid — take it gladly. If you cherish that pure love towards Him, hell also will be more than heaven to you.

मो सम दीन न दीन हित तुम समान रघुवीर ।
अस विचारि रघुवंस मणि हरहु विषम भव भीर ॥

These two couplets, try to assimilate these ideas.

* * *

A five-year old boy asked his mother when he was going to sleep: "Mother, please wake me up when I feel hungry". The good mother replied: "Baccha! Your hunger itself will wake you up." If one has got the greatest desire to see the Mother, that desire itself will take him to Her. Our duty is to intensify that desire. Pump out and the water will rush into it. So pump out the material "Vasanas" and tendencies and the spiritual attributes will rush into the mind.

* * *

Love is pure and divine, and blessed are those who can love. When once that

pure love finds place in anyone, it will destroy all the evils in him, take him slowly and steadily to Godhead, which Divinity is the birthright of each and all.

* * *

What is Bhakti? Forget, forget everything else. Then you will remember one thing alone. The whole thought should be occupied in remembering only the Lord. There should be no other thought — of wife, children, money, fame, etc. etc. Gopis forgot their very bodies, their babies, their cows, etc. and had only one thought of Lord Krishna.

* * *

Lord is great. It is He who does everything either in jungles or plains. Try to intensify your devotion to Him. Only as regards the means, there are slight differences. All the great ones give special emphasis on the perfect control of mind and “indriyas”, which can be had only through intense “vairagya” — renouncing spirit — through the grace of the Lord.

* * *

There must be hunger and thirst for God. When once the hunger is roused, it will make one run after Him. Those who think that the world is all in all into their heart, there will be no space for God. Transient is the nature of the so-called worldly pleasures and joys. You should try to know whether there is any pleasure or happiness more than this. The trial, if it be sincere, will take you to the very source of pleasures and happiness — our very soul - the Atma - the Lord. Then one will not be able to leave off thinking of Him.

* * *

To take hold of Him, the Lord, “Prem” is the best means. The Lord is, as it were, tied down to the devotee’s heart through the string of devotion.

* * *

Stotras from Tulsi Ramayan are full of inspiration. They will give you, if you go on regularly and fervently, both Bhakti and Gyanam.

* * *

Now you are slowly coming to see the hand of God. Yes, it is He who makes us everything. If one becomes firmly and strongly established in this Truth, he becomes free; he has nothing else to do. No bad or vicious thoughts will have room in his mind. So try to have more and more devotion to Him. This you can achieve only through hearing of the Lord and reading spiritual books, uttering His name and doing worship, etc.

* * *

The real happiness you can get only through devotion towards the Feet of the Lord.

* * *

Being and becoming is religious. No use of simply talking. Take some good

points from the really great and try to make them your own. “I too want to become like Ramakrishna in purity and devotion”. Work at this and you will see you are in the long while becoming like Him. So talk not much. Work, work, and you will see the difference — the change in you.

* * *

“भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥

By devotion, one comes to know clearly My real nature (Swaroop) and greatness. Then having known Me in reality, he reaches the state of “सकमेवाद्वितीयम्” — One alone without a second.

* * *

Always keep that fervent desire. Do not neglect japa, puja, havan, etc.

* * *

Lord is doing everything for you. Think of the good He has done for you and be grateful unto Him.

* * *

The world is very peculiar. Only with the grace of the Lord, we shall be able to move quietly.

* * *

Try to win all to your side by love and love alone.

* * *

Let the main object of your Puja, Dhyana and Japa, and the performance of various duties too, be to attain that pure love towards the Lord.

* * *

There are five modes of Bhakti (devotion) called Shanti, Madhura, Vatsalya, Dasya and Sakhya. That devotion in which all emotions, outbursts, e.g., weeping, laughing, dancing, singing aloud etc. are contained in the mind itself as in “Gyanis”, and in which one is in bliss is called “Shanti”. The devotion of Vasudeva and Devaki for Sri Krishna is “Vatsalya”, of Hanuman for Sri Ram is “Dasya” bhakti, that of Arjun for Sri Krishna is “Sakhya” bhakti and of Gopis for Sri Krishna is “Madhura” or Madhuri Bhava bhakti.

* * *

Intensify your “Prem” (love) towards the Feet of the Almighty. Train others in this love. You can live a life peaceful and happy.

* * *

Begin to love Him and all the bad things will fly away. May God bless you with pure love.

* * *

Love is divine. Love, love and make friends with each other. Go on and on.

* * *

A really hungry man will not rest satisfied until and unless he gets food.

* * *

Your way is the path of devotion. Try to develop the devotional side by reading good book and keeping good association. Begin to love all. Love is Divine. Try to be humble and polite. May God bless you.

* * *

Be always happy and jolly with the thought of the Lord.

* * *

Blessed are the soul that love God. They make the place pure.

* * *

Love is reciprocal. Action; reaction, sound, echo. Hence my love to you all is only an echo of yours.

* * *

Love, love, it is divine. Let the heart have no place for hate and hatred towards anyone.

* * *

The Lord is indeed the embodiment of "Prem" (Love).

Therefore, deal with everyone with love. Love expands our mind. Expanding and expanding, it makes the mind one with the universe. Attachment and aversion come to naught and the mind becomes the happy abode of the Lord.

* * *

Devotion is the best path for you. Try to be more and more devoted to Him.

* * *

I know your love has become very intense. That is quite good. That will help you very much to withdraw your mind from the base material things.

* * *

Love and love, I bequeath to you.



6

Self-Surrender

If you completely surrender yourself at the feet of the Lord, you become completely free, devoid of all troubles.

* * *

But how can one surrender unless one knows what or who God is, and unless one is willing to give up the responsibility. So try to understand Him more and more. You will get renouncing spirit.

* * *

Lord is seated in every heart — not in Badrinath alone. If you go more and more inside through meditation, you will be getting communions with Him, which will give you much joy. This will make you leave off all worldly ties and attachment. Then gradually will come the self-surrender.

* * *

Submit unto Him and be free.

* * *

Mysterious are His ways. Only we are to submit to His will at the same time doing our duties in the best way possible.

* * *

The way is simple if we are true and sincere in giving our whole self to the Lord. The Lord is truly a loving Father, and if we are sincere and true, then the Lord will give us what we need and we will be freed from birth and death.

* * *

You must be strong - mentally I mean. If we are able to calmly put up with all the fortunes and misfortunes, that is a great "tapasya" itself. Think of God. He is the Lord and the Saviour. If you pray to Him, you will be looked after — sure and certain. Fully believe in Him. These are the great lessons for you — rather trials.

* * *

Everything is in the hands of Lord. Fools are we who take all responsibility on our shoulders. Hence anxiety, worry and distress.



Satsang

Honour the venerable, holy men. Serve them. Be eager to have their association. You will continually be acquiring good qualities. Keeping company with wicked men will destroy all your virtues. Therefore, be careful.

* * *

Keeping company with holy men bestows one with great benefit, while company with vicious people throws us down into the dirt. Try to live always in company with holy men alone.

* * *

Try to live always in the company of holy men; you too will become holy men. If you keep company with wicked men, then whatever good qualities you possess will also be destroyed and you too will become wicked men.

* * *

Try to keep good company. If you fall in bad company, everything is lost — gone.

* * *

Idleness is a very great disease. It will ruin the family. If you perform your duties with enthusiasm, always remembering the Lord, your life will become blessed.

* * *

Satsang is very necessary for spiritual life as air for man. Superior or inferior I do not care. Even with a peep towards His majestic palace, I shall feel myself highly satisfied.

* * *

Read the life of Gandhiji. Read it daily. That will make you a man if you attach some importance and significance to it. You are to act as an example to others as well.

* * *

If one keeps in contact and serves the really great ones, he is sure to get all. So whenever you get a chance, take it up and you will see you are becoming more and more pure and strong.

* * *

Let us take good from everywhere.

* * *

Read good books and meet the saints and be happy.

* * *

Glad you are all enjoying satsanga. Satsanga gives "nissanga".

* * *

You are meeting many men. That is good. Take the good from all.

* * *

If people without hunger are offered food, it will only result in sickness. It is better not to impart spiritual Truths to those who are completely worldly-minded.

* * *

If life is spent immersed in worldly pleasures alone, then this invaluable human birth is wasted. The human body is a boat to cross over to the other shore of this ocean of "samsara". Practise good conduct. Get rid of bad conduct completely. Always live in the company of holy men and serve them. Study sacred books. With the aid of knowledge and dispassion, do cross over to the other shore of this ocean of "samsara".



Service

Be always prepared to render every possible assistance to the weak and destitute. Indeed, there is no greater worship of the Lord than service to the suffering.

* * *

Serve your dear parents. It is indeed a pleasure and privilege to serve parents. But you may not realise it now.

* * *

One should serve and adore one's parents, preceptors and guests with devotion. Their instructions should be carried out with humility and cheer.

* * *

I am glad that you are not ignorant of your defects and weakness. Keep always the attitude of a servant — seeking service — an opportunity to serve humanity with humility in any way. Now you must be exalted and overjoyed that you have got splendid opportunity to serve your brothers in various ways. Thank God and take it earnestly.

* * *

Always be prepared to render some help to others. You need not go out in search of an opportunity for this. When you come across such an opportunity, do not allow it to slip away, but try to avail of it well, but do not give publicity to it.

* * *

People boast of helping others. The person who gets some help should not experience any embarrassment thereafter. That is real philanthropy.

* * *

Always be prepared to help in any way those in distress. Feel, feel, feel for the poor and miserable. It is this feeling that makes one really great. And this feeling is the result of pure love. A man who loves God cannot but feel for His creation.

* * *

“Arise, awake, serve the really great and Know the Truth” — is the message from Vashishtha Guha.

* * *

Remember that whatever we have, learning, wealth or anything, is not meant solely for our selfish enjoyment. We have to share them with others also. It is a great sin if we enjoy them alone (without sharing with others). Let our family grow and grow and expand (into the whole universe).

* * *

Do not harm anyone by thought, word or deed. Maintain an attitude of benevolence towards all. Practise charity according to your mite, knowing the need of the recipient.

* * *

If you are in a position to offer something to the beggars, offer it with great humility and devotion.

* * *

“Serve the poor, just and needy” is the birthday message for you all. Try to help them in all ways.



Mind

Put your whole mind in ME alone. If you do like it, you will live in ME. There is no doubt about it.

The mind is a great rogue. To bring it under control all of a sudden, nobody can. It takes a lot of time and perseverance with patience.

You cannot see your face in a soiled mirror. Unless the mind is purified, how can one obtain peace of mind? Only try to get rid of the attachment to things which are not permanent and try to attach yourself to the One, which is the only Reality.

If your mind gets absorbed in great men, great mountains, great rivers and great "tirthas" (places of holy pilgrimage), you too can become great. Let the mind get expanded by any means.

Oh Mind! Why do you go out and wander about? Open your eyes once and do look within. What Bliss of universal sovereignty is shining there! You will never desire to come out at all thereafter.

The parrot should be kept securely in the cage alone. If it is let out, it will become a prey to the cat. Similarly, keep the mind "inside" alone. If let out, it will get entangled in the sense-objects and suffer.

You might have seen a dancer with a pot filled with water on her head, dancing, keeping tune to the accompaniment of music. Not a drop of water spills out of the pot. Her whole attention is fixed on the pot. This teaches us that one can perform any work effectively even while keeping the whole mind absorbed in God.

For the purification of mind, repetition of God's name (Nama-japa) is very helpful. The more this repetition, the better it is. You will get real happiness and peace through it.

The presence of God gives goodness and beauty to all things. If God's presence were not there, all will be nothing but a corpse. Therefore, we should make our mind sport on the Lord's Feet, that Embodiment of Consciousness (चित्स्वरूप) that gives consciousness and beauty to all things.

One should endeavour to divert his mind from evil to good. This is the quintessence of the teachings of all sacred texts.

Liberate your mind somehow from mundane objects and try to dedicate it to the Lotus Feet of the Lord.

Cherish the desire of enjoying Him at the top of your heart.

Blessed are those who could always reserve the first seat in their heart for the lord.

Try to remember the Lord as often as you can — of His grace and kindness, benevolence, greatness and mercy and the like.

If the Lord comes to you and knocks at your door, you will be telling Him, "Please, Sir, wait; no time to meet you at present. Come after a few years". This is the state of mind.

We have ample time to engage our mind in unnecessary matters. But we do not get time even to remember that Supreme Being, that Divine Inner Controller (मुख्य अन्तर्यामी), who dwells in us always and makes us capable of performing all activities. That is the great wonder.

Learn to keep equilibrium always - to be neither elated nor disheartened.

Become a man stronger and stronger, having fixed ideas, not wavering.

Thoughts make the man. If evil thoughts enter your heart, do not take pleasure in them, do not indulge in them. Then they will themselves quit. But if you welcome them and take pleasure, they will not go. They will do great mischief.

Let your hearts be moved with others' distress. Those who possess this quality, will, without doubt, go forward and forward (i.e. make quick progress in the spiritual path).

* * *

Kamini, Kanchan — women (sex) and gold (wealth) are the main opposing elements in the path of spiritual progress. Just as wealth is always considered troublesome, consider that the body of a woman (or man) is also made up of blood, flesh, etc.

* * *

If you want to have control over your "indriyas," you must control your tongue and not be its slave. Unless the tongue is controlled, the "indriyas" cannot be controlled.

* * *

Exercise control over the sense of taste. If this is not controlled, it is indeed impossible to control the other senses. If this sense organ is controlled, it becomes very easy to control all the other organs. A man, who has no control over the senses, is verily a slave. If control of senses is achieved, we become "Jivan Mukta" (attain salvation in this very life).

* * *

Let it become natural to you to feel happy in others' happiness and miserable in others' misery. Doubtless, you will have worldly as well as spiritual upliftment. Let the mind evolve to become most pure. Let Prem (love) become your natural quality. The Lord is "Prem Swarup" — the Embodiment of Love. Divine qualities will shine in you more and more. There is no doubt about it. May you prosper.

* * *

Happiness lies in peace alone. So try to keep the mind always tranquil. For this, satsanga is most essentially needed. Peace! Peace! You will gain supreme happiness.

* * *

From peace of mind only one can get happiness. To get this peace, some go after women, some after drink, some after money, some after name, prestige and position. But very few go through the right way of controlling the mind through spiritual means of japa, dhyana, prayer, etc. First of all, decide as to what it is that you want. Generally, people run after sex, money, name and fame. They think that happiness is in these objects. But it is mere delusion. Happiness lies only in peace. Even if one finds some happiness in the enjoyment of sense-objects (विषयास्वादन), it is not from these objects, but because the mind thus becomes temporarily calm, only this calm mind makes them feel the happiness. If you seek happiness through these methods, you will only waste your life and will never get real happiness. So keep your mind peaceful. You will always enjoy happiness.

* * *

Do you know when happiness is obtained? We eat some delicious food, hear a melodious song, or enjoy an attractive dance. On such occasions, the mind

becomes tranquil. So happiness is a tranquility. And where is this tranquility? It exists in our own mind. When the mind becomes calm, that happiness is just reflected in it like the image of the sun in clear, still, water.

* * *

O Mind! What is it that you want? With what purpose do you run after the ephemeral worldly enjoyments? If you run like this, you will surely meet this destruction and destruction alone. Stop this race and effort and enter inside. Then you will get happiness — eternal happiness.

* * *

Always be cheerful. It will help you in making others cheerful and will also be beneficial for your own health.

* * *

Have you seen a musk deer? The fragrance of the musk that is in its own navel wafts in the air. Thinking that the scent is somewhere outside, the beast runs after it the whole life-time and ultimately dies without getting it. Similarly, happiness is within ourselves. But we search for it in the external sense-objects and waste our lives.

* * *

Seeing a mirage in a desert, beasts are deluded. Taking it to be water, they run here and there in the hope of quenching their thirst. But from where will they get water? Running and running, they ultimately die of thirst. Those who are immersed in carnal desires meet the same fate.

* * *

Only when all the air is expelled from the water pump (i.e. only when the vacuum is created) will the water enter into it. Even if a little air remains, the water will not enter. If all the air is thrown out, water gushes into it. So long as even an iota of worldly thoughts remain in our mind, God cannot enter into that mind. Drive out all mundane thoughts, the whole mind will become a fit place for God to dwell in.

* * *

Keep your balance. Do not let it go.

* * *

Thoughts make a man. To evil thoughts within your heart, do not pay any heed. Before going to bed, make some japa of असतो मा सद्गमय । तमसो मा ज्योतिर्गमय । मृत्योर्मा अमृतं गमय ।



Discretion and Detachment

(Viveka and Vairagya)

If somebody takes away our property, we have to fight with him with all our strength. Then alone we will get it back. Our real wealth is knowledge. Senses are snatching it away. Only if we put up a tough fight with the senses, we can regain it.

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You cannot go eastward and westward simultaneously. Completely renounce material life. Then only rapid progress will be made in spiritual life.

* * *

Live like "hans". You must know to find out truth from error. Lord alone is Truth — all else false. Knowing this, you can very well move in the world unaffected. Delusion and attachment are bad.

* * *

We are suffering due to ignorance. Practical knowledge gives us peace and happiness. So increase your knowledge. With the gaining of knowledge, you will be becoming more and more strong and wise.

* * *

Knowledge is light and ignorance darkness. Try to get out of darkness and come face to face with Light Eternal.

* * *

All are very wise! But nobody seems to have the thought that he has to depart from here (one day). And for the expenses of that journey what indeed have you earned? Do think.

* * *

You are very intelligent. Remember that you are to leave all of them sooner or later. Then why be so much attached to these things? Open your eyes. Your real home is somewhere else — at the Feet of the Lord. So hurry up to reach that palace. Why go here and there to waste money and precious time. Who wants you really? All are after their own selfish needs, money, etc. So send them some money and be quiet. "सत्संगत्वे निःसंगत्वम्"

* * *

Strength is life and weakness the reverse — death. Only through spiritual life, one can hope to gather strength — real.

* * *

Accumulation of strength should be our aim. How can you keep water in a pot which has four or five holes? The water will leak out through the holes. The five organs of senses (पञ्चेन्द्रिय) are the five holes. All the strength goes away through these, but it is through these very opening that energy is gathered also. When we see men of virtue and good things with earnestness, we get strength through the eyes. And when we see men of vicious nature and bad things, our strength leaks out through these very eyes.

* * *

It is due to preponderance of virtue that one gets human birth. It is often going through eighty-four lakhs of births as mosquitoes, flies, birds, etc. that one is born as a human being. If such a human birth is not properly utilized, what a great pity! Those who are given to sense enjoyments only will have to take birth as beasts. Keeping this downfall in view, one should strive for attaining God.

* * *

Time is very precious. Try to utilize your time in good ways only. The time that is gone cannot be retrieved. Do not waste your time in evil talks and evil matters. If time is always spent in good matters, surely your life will become fruitful.

* * *

Ignorance is the root cause of all woes. True knowledge destroys all miseries and confers everlasting bliss. And real help is the imparting of this knowledge.

* * *

It is discrimination that distinguishes men from animals. If there is no discrimination, men are as good as animals. Most people waste their lives by utilizing this time only for food, sleep etc. like beasts. Learn to discriminate and lead a happy life.

* * *

Why should one come for such happiness if it be so transitory. An intelligent man should go or try to go beyond anything fleeting and try to acquire something permanent.

* * *

Human life is meant to earn more and more wisdom and light and not to remain in darkness and ignorance. But who cares for all these? Wise poet has said: "The whole world has become mad drinking deep the intoxicating wine of delusion which always leads one astray." May God bless all.

* * *

Almost always we think about objects that are distinctly separate from us, viz., wife, son, friend, wealth etc. But we feel great difficulty in thinking about the

Supreme Being who is nearest to us (and non-distinct from us) and who is light (consciousness) in all respects. Is it not a great wonder?

We must try to increase our knowledge by all means. We have to learn a lesson from all moving and non-moving objects seen. Observe them intently and grasp every truth they reveal.

This world teaches us so many things every moment. Nothing remains permanent. Everything is in the jaws of destruction. If one goes after the objects which are really ephemeral, thinking that they are of permanent nature, one will have to repent sorely at the end. But who pays heed to this?

“पुत्रादपि धनभाजां भीति” “Rich men have fear even from their sons”. Wealth is really troublesome. It is said that a son murdered or got murdered his own father in a sacred place like Rishikesh. It is really dangerous to get deluded by wealth, which is a murderer of man.

If one feels heavily for his mistakes, he will be safe again. This world is all false. We are being made to believe in one way, acting at the same time quite contrary to them.

This world — all a dream — a dream only. Blessed are those who do see things as they really are — fleeting and impermanent.

The world teaches us not to set our mind on it, but to become more and more attached to the Reality — the Lord.

A man should be his own superintendent — in the spiritual sense. You must know your own position. You are above all - the five organs, manas, buddhi, ego, etc. You are the witness. Know this and be free.

One has to become all-sided — able not only to move within the circle of good and intelligent but also with the brutes, the wicked, enemies and the like. The only thing is: you are not to become a brute with brutes. You keep separate. Use your intelligence and wisdom in every case. Then only you can become a superintendent.

There are two eyes for a spiritual man — Vairagya and Viveka. Try to keep the eyes always open.

Try to understand that the whole world is not depending on you. Your life is short

and the way too long. Be ye traveller, quick and smart.

What is it that you see around you? Prakriti is जड़ (inanimate). It cannot do things itself. You must see the inner Being which makes us do things. That is realisation. See that force which directs everywhere and at all times. Constantly think of it. (Thou art That) तत् त्वमसि।

What do you want? Do you want wealth? Do you want strength? Do you want life? Do you want happiness? Do you want knowledge? Do you want wisdom? Or do you want to come face to face with Truth and become free and free once for all?

You must also be very careful in leading the life especially in finance. Money is a great factor in worldly life.

Planets too can influence a person, some on body, some on mind. The Sun and Moon are visible planets. What a great influence have they got!

Astrology is a great science. Only men of virtue, learning and experience can quite accurately deal with it. Lord is there to look after those who are after Him. So why worry?

Try to live a peaceful and happy life.

Look to the world. All false, false, “Maya”. Lord alone is true. Try to put your mind wholly in Him.

The “Jiva” has neither birth nor death. The body comes and goes; that too is not real, only apparent. It is all a dream. The birth and death, fortune and misfortune, husband and wife, brother and sister, father and mother — all a dream, a veritable dream. Unless one awakens from the dream state, how can he hope to get a stable stand. It is our duty, first and foremost duty, to get up and see the real light. May Lord bless us to achieve this object.

Fix your mind on the real thing and the other things you take as your play only. You have to play also. Be in the home but not of the home. Like a devotee, you have to look after all.

If you want to progress in spiritual life, you will have to shun the life material, for matter and spirit are opposite ends. I am not telling you to give up everything and to go to some jungle, not so. If you get full spirit of renunciation, you will run

off from the busy world as a fish on a dry land goes to the water. Now try to have that great detachment for "my" and "mine". Be in the world but not of the world. What is truly ours is our own real Self or God and nothing else. Take that as your "mine" and increase your love, faith and devotion. You can reach the goal easily. But keep vigil — lust, passion, anger, etc. are the thieves that dwell in you looking for an opportunity to steal away the spiritual wealth. So be awake; without Brahmacharya, one cannot go a step forward. A true "grihastha" life will also take one to the goal.

* * *

For the sake of momentary pleasure, how much pain one has to undergo! A woman who experiences death-like pangs at the time of childbirth, forgets them very soon and gets ready for another confinement inviting pain! But nobody comes forward to undergo even a little trouble for the achievement of Real Happiness. Is this not a great wonder?

* * *

Viveka and Vairagya are necessary for spiritual life.

* * *

When mangoes become ripe, they cannot but fall to the ground. So when one gets full "vairagya", he cannot but flee from the world and take refuge in someone who will satisfy his urgent demands. Instances are many of such great souls who had left everything for God's sake. You have got enough work. Do it nicely.

* * *

Unless you practise "vairagya", you cannot progress in your meditation. You will have to kick out the whole universe.

* * *

If you have such a great desire (for the realisation of God), you will be forced to retire.

* * *

Everything is false — nothing but false. It is indeed a wonder that even those who pose themselves to be very wise, do not understand this truth and waste their lives, being deluded by the phenomenal objects. When will they open their eyes and see (the Truth)?

* * *

Strengthen your sense of "vairagya" (detachment). Then you will always be happy.

* * *

Religion begins where materialism ends. As long as one thinks that the world is a reality, how can he go out of it? He will be more and more attached to these things. A strong detachment is necessary. To attain this state of mind, we are to open our eyes and see the nature of the world — all transitory, nothing can go with

us. Seek for something permanent. This is Lord alone. He is not afar. He is your own Self. The more you become attached to your Self through Bhakti, Yoga or Gyana or any process, the more you become detached from the world, and success is certain. Hence one has to use his introspection and pray to God to guide him and take him along.

* * *

To bring the mind under control is not an easy task. Only it can be accomplished fully when one gets तीव्र वैराग्य - intense dispassion towards all things ungodly. For this you have to use your discrimination: the world. — what is it? It is changing every moment. So we cannot put our trust in it. If we do, we shall be undone. So try to store up your faith and hope in the thing which is unchangeable and real — the Lord.

* * *

Only a life of total renunciation will make one truly great. First have some definite idea of your wants. You must earn something which you can claim as your own — which will be ever with you even if the body too leaves you.

* * *

The sooner you develop detachment from the objects of enjoyment, the quicker will you get peace. Today or tomorrow, you have to depart from here emptyhanded leaving behind all worldly possessions. If one is prepared for this sufficiently in advance, one will not have to grieve at the last moment.



Delusion, Attachment

The cause of all misery and unhappiness is the great attachment towards the object that will not remain with you for ever and which you claim as my and mine. This attachment, if directed to the real thing — the God — will bring you freedom and perfect bliss.

* * *

What is this — the so-called father, mother, wife, children, brothers and sisters, etc? It is all bosh. You try to enter into the heart of everything — everything that you think as love. It is all empty. It is for the intelligent to realise the vanity of the world and be away from it, that is, to keep yourself entirely free — without any attachment whatsoever. So try to attain this state, then you shall not be of the world though in the world.

* * *

Mysterious are the ways of the Lord. Whose son? Whose wife? What father? What mother? All false. One has to know this truth. Then he will not be much affected by the so-called misfortunes.

* * *

Keep the goal before you. And after all, this is maya. What wife, what children, what, what, what? All a dream. Do think about the nature of the world. Then you can have your attachment less and less. Be awake and march on till the goal is reached.

* * *

Thine is the hand that holds the rope that drags thee down. Let go thy hold and be free. If one holds it very fast, what could be done?

* * *

Try to cut the rope in between. You are a bold man. If you can cut it mercilessly, then everything is finished.

* * *

You are becoming more and more attached to your false self. Please try to give more importance to the Real Self.

* * *

Blind attachment is hell indeed.

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Attachment is hell, fire, while detachment is Bliss infinite

* * *

Be in the world but not of the world. This means being without attachment. Strength is life.

* * *

Attachment to material things is nothing but hell, and that to the Lord is verily heaven. Choose what you want.

* * *

Attachment to material things is veritable hell, while no hankering after these worldly pleasures is heaven indeed. What is the use of going after things which may or may not be remaining the next moment? So a Wise man should try to keep his mind on something everlasting. And that is Lord and Lord alone. Hence give all the mind without any reservation to Him and Him alone. Be merged in His love.

* * *

Have practical experience of the Truth, which alone is real. All else is false. Why then should one go after false things?

* * *

What is the use of study and puja, when one cannot detach his mind from the worldly matters and attach it to Divinity? Attachment to worldly things is all hell. Think, think and think.

* * *

Say, I give rupees one thousand to you to keep with you and return to me whenever I ask you to do so. You must have no attachment towards that money. Attachment spoils everything. Have strong faith and belief in Him. He will do only good for you.

* * *

Truly speaking, nothing is ours. We are putting the stamp of my and mine on everything which is not ours, which may not exist in the next moment. Hence we suffer. It is He who gives as well as takes.

* * *

Poverty has got some virtues. Money stands in the way of those who wish to enjoy fully the pleasures of senses. They stop and begin to think. The blessed are these.

* * *

A spirit of renunciation will take one easily to the goal — the Truth. — the Lord. Look to the world. Almost all have become mad, drinking deep the intoxicating love of Maya, in "my, my and mine and mine", while "mine" can be only that which will be with me for ever. Truly speaking, the body, we have no right to claim as

mine. Hence try to fix the mind in the Truth. Then all your fears, weakness, etc. will vanish as frost before the sun.

As long as one does not know the real nature of oneself, one will be busy with the action of the body. As far as we are busy with the so-called duties, we are bound by "my and mine", which makes us more and more attached to the body.

Thus due to ignorance of our true state and taking the body as true, we are forced to do all sorts of actions. But as long as our mind does not take rest in Vasudeva — the Infinite Lord — one will not be liberated from action — karma.

And as long as one with true Knowledge does not become a slave to the senses, he is not forced to satisfy his "indriyas", to enter into family life, to live a married life, simply to satisfy the temptation.

In a married life, the husband and wife become very much attached. They are bound together. And then, my wife, my home, my sons etc — as the result of delusion. So before being so much attached, a wise man must try his best — try his best to get away from much attachment which causes great harm to him.

What are the means for that? Try to keep the mind in "ME" who is your real Guru and Lord. Try to avoid the cravings of the mind for sex and material things, try to put up with heat and cold, honour and dishonour and the like, see what they gain — the worldly people — only suffering and suffering, try to know the truth of all these. Try to have control over your mind and indriyas. Do actions to please "ME", take it as pleasure to associate with those who serve "ME", have a liking to read and hear stories about "ME", do not be offended with any. Without considering anybody as your enemy, keep your mind at peace always, try to give up the idea — this is my house, this is my wife etc. Try to go inside and inside — from the body, mind etc. Try to lead a solitary life, try to have control on the "indriyas", "prana" etc. Do everything with "shraddha". Keep celibacy. Do not neglect what you have to do. Do not talk much.

□ □ □

12

Introspection

By God's grace, if one begins to realise his mistakes, he will at once come round.

People look for the faults of others but do not pay any heed to their own. This is the main cause for their downfall. Look to your own faults and try to remove these thorns one by one. This will give you peace of mind.

Have full knowledge of your defects and feel and pray to the Almighty to rectify them one by one. Only through His grace, one could go higher and higher.

अनुज जानकी सहित प्रभु चाप बाण धर राम।
मम हिय मगन इन्दु इव बसहु सदा निहकाम॥

This is a very beautiful "चौपाई". Always try to keep it in your mind. The enemies — passion, etc. how can they dare enter in such a mind when there are Rama, his brother and wife, with bow and arrow? Think, think and be free.

"कुपुत्रो जायेत क्वचिदपि कुमाता न भवति" A son can be undutiful but a mother cannot be unaffable. "I am an undutiful son, I have so many defects". Open your heart sincerely before the Lord with this feeling. Then everything will become possible.

If you feel yourself that there are sins in you, which you wish to get rid of but which you feel too weak to shake off, then pray whole-heartedly to the Lord, and he will undoubtedly come to your help.

The real expiation for any ill is concentration on your own form and "japa".

Be true and sincere. Confess your faults to the Lord.

If one becomes aware of his mistakes and shortcomings and feels for them and wants somehow or other to go beyond them, one cannot but meet with success sooner or later. So you are on the way and the Lord will help you.

There is a way out for every lapse, howsoever grave it may be. Repent with sincere and painful feeling and resolve that it must not happen in future. Also act accordingly. Your faults will be forgiven. The Lord is most merciful. He will feel pity on your doing so and all your faults will be forgiven.

* * *

Sincerely pray to God to remove all your defects. First know your defects. Feel, feel, for them. Watch and pray.

* * *

If you feel that you have done something wrong, the best remedy is to feel so intently that you may not commit the same thing again.

* * *

Life spiritual is not an easy life. It becomes very easy when one gets dispassion towards the material things and gets more and more devotion towards the Feet of the Lord. It is for you and for all to examine their minds to see whether they are going higher towards the Lord or lower towards matter. Watch and pray is the best policy. Find out your own mistakes and try to rectify them one by one. Open your heart unto Him. Try not to whitewash your mistakes. Pray to Him to give you intense devotion. Feel from the depth of your heart.

* * *

Look within and see whether you are going forward or backward. Find out your faults and try to remove them one by one.

* * *

Confess with intense feeling of shame and sorrow all the blunders you have committed before the Gracious Mother. Never try to whitewash your mistakes and errors. This should be done again and again. Then one can find a change through the grace of the Lord. May He bless all.

* * *

Holi has a great significance. "Ring out the old and ring in the new". We are not satisfied with this. We want to burn down to ashes white the worst enemies of ourselves — the mighty demons — Hate and Hatred. So long as these demons hold their sway on us, no hope for real progress. Let us know this fact and without any mercy crush and annihilate them. Now shining in splendid robes — our native dress — the pure love — we shall commence the New Year with sweet embrace of each and all. We want heart-to-heart embrace, not merely external ones. Shall I at this very auspicious moment send my Holi and holy embrace to you all there?

* * *

Even if one gets something through "satsanga" — company of the great — it will all be vanished if he begins to mix with the worldly people, ladies, etc. unscrupulously. This is a fact. So far as possible, we should try to live aloof using one's sense of discrimination.

* * *

Know what you want and then pray for it. People try to deceive even the Lord.

* * *

Due to your worldly attachments, you do not even accept the spiritual favours that he bestows on you. Watch your mind to see whether you are going up or going down.

* * *

Can you reach anywhere if you sit in a boat which is tied up? You will proceed a little and come back to the same place. Similarly, can your efforts to reach God succeed as long as you are tied up with your wife, son, etc.? You will feel that you are progressing a little but you will soon find that you are where you were.

* * *

We ourselves are both our friends and foes. What is the fear so long as we are righteous (Saddharmanishtha) in mind, words and deeds? We will attain fearlessness, we shall be reinforced and our lives will be successful.

* * *

We feel very capable in counselling others. But there are very few who look to their own faults and try to remove them. Physician, heal thyself!

* * *

Live as real only, not showy.



Lust, Anger

If serpents dwell in the house, how can you live there comfortably? You will not get sleep at all at night. You can sleep peacefully if you drive away the serpents. So long as cravings are in you, you cannot live happily. Get rid of them, you will attain supreme happiness.

* * *

Lust, anger, etc. are always waiting for an opportunity to snatch away the jewel of knowledge from us. If we are not vigilant, they will deprive us of our knowledge and throw us in utter misery. Therefore, be always alert.

* * *

Always be vigilant. The thieves — lust, anger, etc. — are on the look out for an opportunity to rob you of your gem of knowledge. As soon as you relax your vigil, everything will go wrong.

* * *

By coming in contact with blazing fire, moths are reduced to ashes immediately. Similarly, lustful persons are ruined due to their being enamoured by the dress, ornaments etc. of women.

* * *

Try to conquer lust. Do your duties nicely.

* * *

Men should not live animal life. They think that the woman is meant as a machine to satisfy their carnality.

* * *

What is the difference between man and animal? Man is he who is above "आहार निद्रा भय मैथुनं च". Otherwise, these four things are common both in animal and man.

* * *

Grihastha life is very good. To make it a really ideal life, the following conditions are necessary:

(1) One-patni vrata, (2) Certain days which are prohibited for living with wife should be observed, (3) When one or two children are born, treat the wife as sister

etc. and stop husband-wife relationship. (4) Grihastha life should be treated as fighting inside the fort, Brahmacharya life is fighting outside the fort.

* * *

There is an efficacious means to control desire, anger, etc. As soon as they spring up in the mind, sit somewhere in solitude and repeat "Hare Ram, Hare Ram, Ram, Ram, Hare, Hare; Hare Krishna, Hare Krishna, Krishna, Krishna, Hare, Hare" for about five minutes, fixing your mind on the Lord. Your mind will become absolutely quiet. There is no doubt about it.

* * *

Do you know who our great enemies are? They are anger, lust, etc. which dwell in us. Burn them in fire. This fire is knowledge, nothing else. Realisation of "Who am I" is the real knowledge.

* * *

If you lose your temper, then everything is lost. But if you keep your spirit and temper, then it becomes a thing of pleasure to you. Always keep yourself aloof. Pray to God to grant you strength and wisdom to carry on your work.



EGO

What strength do we really have? We cannot even bend a finger. Why then this bragging of "I, I"? Whatever good or bad is being done, it is all through the power of the Lord. Realising this truth, renounce the ego in all ways and at all times and seek refuge in Him.

Our vanity in everything, like, "my wife, my husband, my child, my property" etc. leaves nothing with us to offer to the Lord. On the contrary, if we offer all we have to the Lord, He will at once relieve us of all our sufferings and will give us the bliss of salvation.

As long as one has got the ego "I, I" and the attachment vehement, he cannot be free. He shall have to suffer. "Thy Will be done".

I am a great Lord, I am learned, I am respectable - thus do many people arrogate greatness to themselves. This indeed leads to downfall. The most superior form of egoism is to feel "I am Lord's devotee" or "I am His servant".

Egoism is good as well as bad. "I am a big officer, able and clever. All others are fools" — such kind of egoism leads one to ruin and destruction. "I am the servant of the Lord, and whatever merit I have is due to Him" — such egoism one must cultivate. Then you will not look down upon anyone. You will have tolerance and sympathy, even towards your enemies or wicked persons.

To think much of "I, I" is a great fault, otherwise one is free. Throw off this false idea. Then everything will be alright.

"Mine, mine" — that is Maya. You say "my wife, my son, my daughter" etc. It is only "you" which will be with you for ever. That is your own Self which is

full of love and bliss. Only as a trustee, do your duty towards your wife, children and others. Do not put "my" or "mine" there. Then you can be away from so much attachment. Think, think and think. Think of Lord and do japa.

The fools do boast of their intelligence. What are they before the great seers of the past and present? Our duty must be not to scoff at but to try to understand them.

Self-respect you should have but not pride.



Sadhana (Spiritual Practice)

What is it that you want? Have you got any clear idea of your urgent want or necessity? You are a bit emotional in nature. The path of devotion is best suited for you. Meditate on the beautiful form of the Universal Master, do japa, archan, stotra and namaskar with much devotion and faith and go on doing Mantra Japa. These are the means to increase the devotional aspect. An idea, at least, of the real existence is also necessary to make the devotion safe and secure or else it may end in emotion only. You have heard many things from me here (in the cave). If you try to remember some at least and try to ponder and ponder over them, the way becomes easy.

You are to place the mind either in the material things or in the spiritual. It is for you to choose. When once the perishing nature of things material is understood, who the fool is going to fix the mind on them? But still the Maya and "vasanas" are great and they will again try their best to dissuade him from the right path. For this, immense strength and determination are necessary. All these can be had in plenty if one is sincere in his devotion and faith towards the object of worship.

When you find it difficult to meditate, do japa or kirtan or puja. Anyhow, try to direct the mind from lethargy and idleness and be active. Be happy and jolly. Be loving to all. Be humble and mild. Be watchful in everything you do. Talk not much to waste time.

Do not forget the Lord. Think of Him. If you have no interest in the mantra, avoid it. Read some good books like Gita, Ramayana, etc. Live a correct life. Be careful — not to fall in bad company. Do your duty well.

As for form, why not have the form of the Mother? Even thoughts have forms. Or you can meditate on the calm nature of Shiva or Mahatmas or light or anything.

You have got interest in Tulsi Ramayan, kirtan, japa, etc. Take them up and go on. There is no reason for pessimism. Take the name of the Mother, meditate on the beautiful form and go on singing and praying and try to live a worldly unconcerned life. You are to think that the world is all false — false. Do not give much attachment to it. Be devoted more and more towards the Lord through meditation, japa, stotra and the company of the good and good books. I advise you to read the Gospel of Sri Ramakrishna.

Without "saguna" worship, "nirguna" worship is impossible. External worship also is quite necessary.

We are forced to take personal worship so long as we are not able to grasp the impersonal aspect. It is good to be born in a temple but not good to die there.

The solar eclipse falls on June 20 this year from about 7 a.m. to 10 a.m. You can yourself try the effect of it. Take bath before 7 a.m. and with an empty stomach sit in a corner and meditate. These physical phenomena have great effect on the mind. The wise use it in the best way possible.

One must train oneself from early days. What can one do when one becomes old, a slave to all the desires?

At dead of night, when everything is quiet, you can get up and pour forth your heart unto Him. Avoid round table conferences. Keep the mind always quiet in the Lord. How can we talk when the heart is full? Let it be filled with the Lord and Lord alone.

"Navratri" begins from today. Keep the whole house neat and clean. You do puja twice daily with the mantras I was reciting with you.

Puja and "path" in Vedic style purifies the whole house. The atmosphere will all be changed. The Hindus are suffering as they have left all puja and "havan", even "sandhya". Let others follow you. It will be good.

Keep a worship room separate, very neat and clean. Here arrange for regular worship of both Shiva and Shakti. All the members of the family can attend "arti"

etc., sing "bhajan" etc. If this is done daily and regularly with much devotion, you will be making a temple of your house — really a temple with pure vibrations. Gradually the whole family will change by the blessings of the Mother Universal.

* * *

Daily and punctually do worship Him. Pray to Him and love Him more and more. Then you shall be free from all wordly attachment.

* * *

Think of God regularly. Study some more Vedic hymns as Purusha Sukta, Shanti Path, etc. Every Sunday, have some sort of "havan" with the whole family.

* * *

Neglect not to study daily some religious book like Gita, Ramayan, etc.

* * *

The Lord is all kind and merciful. He is our real father, mother and all. Know this and have faith in Him and go on doing your duties as best as possible and he will guide you and lift you up. That is what I mean by "care-free". This will give you strength and life.

* * *

Every night before going to sleep, take stock of the deeds done during the day. If you have done something wrong, repent for them and make a firm resolve not to repeat them. Pray to God with sincere heart to give you strength for it.

* * *

Sit for a while before you go to sleep. Recall what all you have done in the day. Send your thoughts to the Divine Being that my wants are such and such. Pray to God sincerely and go to bed. You can repeat that mantra असतो मा सद्गमय । तमसो मा ज्योतिर्गमय । मृत्योर्मा अमृतं गमय । as often as possible. Have your own prayer also.

* * *

Practise to sit erect in the same posture comfortably for long hours. Regulate your diet etc. You will be free from various diseases and remain happy.

* * *

Sincerity alone is what is wanted in spiritual life.

* * *

Be earnest and sincere and He will take you beyond trouble and difficulties to All Bliss. If you feel the presence of your Guru, that will do. Do your duty nicely.

* * *

Rise early. Getting up at 3 o'clock in the morning is best. It is "Brahma Muhurta". Be it for meditation or for self-study or for thinking about any other serious matter, this muhurta (time) is very good. Even if you keep awake, you will get special kind of mental strength.

* * *

Place is also a necessary factor for a man to rise in spirituality. If one thinks that he can get all while plunged deep in the family circles, he is deceived. So when the hunger comes, he will be forced to get away.

* * *

You must grow and grow. You should watch your growth from day to day or even from hour to hour.

* * *

Religion is not meant for those who are in the want of so many things, — money, women, etc. There must be full अभाव (freedom from desire). All satisfaction, having no craving for anything else.

* * *

As regards the great teachers, the roads may be different but the end is the same. Follow any path you like. Everyone can reach that highest state if he strives.

* * *

No pains, no gains. The great men have reached the highest after toiling day and night while others were sleeping. When a man gets a B.A. degree after hard work, he becomes above all the lower classes, but he has no right to denounce others. A true teacher will only encourage. The path destructive is dangerous while the constructive path is wholesome. Our Rishis, the great seers, have reached that height and chalked out paths suited to all. Ours is the duty to take any path and follow it. Truth is Truth. We are to get at the Truth — which is one without a second. All at once, no one can reach that sacred height. A guru is an essential necessity.

* * *

Religion begins where materialism sets. See whether you are going to the material side or the other. Try to have an object in view and work for its attainment.

* * *

A girl of seven years cannot appreciate the lovely talks of a husband and wife. She will have to grow. One cannot reach the top at once. To understand Swamiji's (Swami Vivekananda) words, one has to grow slowly, slowly. Superstition etc. is needed for growth. Truly speaking, all names and forms are false. "The one alone without a second". "Thou art That" "Svetaketu". Grow, grow. Keep absolute Brahmacharya.

* * *

Keep the goal in front and work, work and work.

* * *

The best spiritual lectures are those which keep perfect peace and hence silence.

* * *

Do not forget the ideal. You have to mould your life in such a way as to attain peace and tranquility for ever. Gita — reflect upon it and act up to its teachings.

* * *

When the mangoes become fully ripe, they will fall to the ground. When the mind becomes ripe, nothing can stop its fleeing Godward. The more one becomes attached to the Lord, the less he becomes inclined towards the worldly affairs. So go on with your devotional practices.

* * *

Verily, verily, the so-called duties fade into insignificance when the highest pressure comes from inside to know the ultimate Truth and live at His Feet for ever and ever, immersed in Ananda. Yes, this path is meant for the intelligent and strong. Do not be led away by emotions and delusions. Firmly keep your stand step by step.

* * *

In the line of spirituality, only sincerity is the essential thing wanted. If one is sincere, that sincerity itself will take him to the goal through various means.

* * *

Lord is our real father, mother, wealth and all. He wants to take us all unto Him. त्वमेव सर्वं मम देवदेव, "My all and all art Thou and Thou alone, my Lord." When one gets that state of mind, he becomes free and free.

* * *

Try to keep the one thought of Lord above all other thoughts. It will itself take you to the goal.

* * *

Ours is the duty to think of Him and have intense faith in Him and He will not leave us alone. Let your mind be centred in Him. He alone is the Reality and all else is false. Fix your mind in Him.

* * *

Blessed are those who seek Him not outside but inside. Then inside and outside become one.

* * *

The real seat of Shiva is inside. Worship Him in the heart of hearts. Dedicate to Him all the actions you are doing.

* * *

What is Gita? Really it is more than Amrit (Nectar). But who can taste it?

* * *

Be grateful unto Him — to the Lord — for all the benefits you are getting from Him. Open your heart to Him, the Lord, and confess to Him all the mistakes and blunders you have committed. Feel for them and pray for redemption. Prayers can work miracles. You will see that your prayers are not without effect. Give more attention to Japa. It will clean your heart all right.

* * *

Spiritual life is not a joke. One can watch his progress only when he leads quite a solitary life.

* * *

When you get holidays for three or four days, you can keep silence as far as possible. Let your whole attention be directed to the one thing, viz., puja, Japa, etc. Then you can see the change.

* * *

Do one thing. Once in a week, you try to live a quiet unknown life. In the early morning, leave your house all alone without meeting anyone. Take with you something for your food and go to the side of the river in a sheltered and quiet place, take bath etc. and do puja, Japa, etc. There spend the whole day and night, if possible, and come back to the house with a refreshed heart. Go on doing like this and you will find the difference.

* * *

Silence is the best speech.

* * *

When the Lord, who is All Bliss and Splendour, is in your heart, what fear or gloom or melancholy? Do puja nicely.

* * *

If one is hungry, he will get food some way or the other.

* * *

Try to please the Lord by performing righteous deeds. When the Lord is pleased, you will receive the love of all.

* * *

Devote more and more of your mind towards the spiritual side.

* * *

"Trust in God and do the right". If you follow this maxim, you shall be alright.

* * *

Make yourself sufficiently strong spiritually.

* * *

Really it is a privilege to live in Him.

* * *

The outside puja with so much pomp and ceremony is meant for the masses. The thing wanted is to build the temple in one's own heart and instal Sri Guru Maharaj there.

* * *

I am trying to lay stress only on purity and strength. In religion, "Srutis" are the highest authority. If you are not going to take them into account, I have nothing to talk to you on religion. This Atma, the Truth, is to be known by sincerity, satya, tapas (control of mind and senses), right knowledge and celibacy. Unless one acquires these qualities, there will be no hope for him. And this is my honest and firm decision.

* * *

Take refuge in Him, the Lord. Then the life will change.

* * *

The world and God are two opposite poles. The more you become attached to Him, the less will become the worldly attachment. And this is the test of spiritual life.

* * *

The object of all sadhana is to get oneself out of the worldly environment. You are to examine yourself whether you are going more and more towards God or the world. Then pray to God to lead you along the right path.

* * *

The only course is to think of the Lord. He is very kind and merciful. Do puja and Ramayan Parayan.

* * *

Worry is a great disease. It emaciates the body. Overcome worries by divine thoughts. Then you can live happily.

* * *

All that glitters is not gold. Those who deceive others will themselves be deceived. You had to take so much trouble for nothing — not for nothing. You must have got some experience.

* * *

Reading Sanskrit is good. You can then go to the very fountainhead, strength, strength. This is what is wanted. But how to get strength? Uphold Upanishads.

* * *

Suppose you do not know English and if one translates my letter to you, that translation loses all the beauty and efficiency of the original. Mantras are all in Sanskrit — all inspired with strength, life and energy. So if you take the original, it will be very much advantageous to you. You please study a little of Sanskrit as well. To understand Gita, Upanishads, some knowledge of Sanskrit is unavoidable. You can pick up soon.

* * *

Be pure and pure. Purity gives you strength and wisdom. Resist, resist all sorts of temptations material. This is all the spiritual sadhana one has to practise.



Meditation, Japa

Sri Ramakrishna's sayings you remember perhaps. **Sandhya** ends in **Gayatri** and **Gayatri** in **Om**. By **Sandhya** you are preparing yourself to perform **Gayatri Japam** calmly and quietly and through **Gayatri**, i.e. by doing **japam** and meditation, knowing the meaning of the sacred mantra, you become fit to pronounce and understand the sacred syllable "OM". When your mind is fixed in OM, there is nothing else for you to do. You become free.

The **Gayatri mantra** — how beautiful it is. Now the Hindus have lost it. Please know the meanings of this mantra and if you begin to repeat it with earnestness, you will get all you want.

Take **Gayatri**. The great Malaviyaji was sticking to **Gayatri** alone with **havan** etc. Last year, I was taken by a gentleman to Amritsar. He is living like a prince now. He was only a petty shopkeeper. He took up **Gayatri** with **havan**. He told me that he has done five crores of **japa**. At his house, there is a "havanshala" also. Many people like that.

Take up **Gayatri**. It will also take you to the goal if properly done. It will give you health, wealth and peace. You need not have to go to any doctor. Have a sacrificial fire also at your house in a nice place. Daily in the morning, do **havan** as many times as you could. The whole house and the surrounding places will be, to some extent, purified. Your mind and body will become healthy. This is a simple thing and we can make heaven on earth if every house or some at least take up that **agnihotra**.

When you repeat **Gayatri**, think of the meaning and try to have full "bhava". Let the mind become one with the idea. Whenever you find it convenient, you can have a little **havan**.

By performing your **Sandhya** and all, your mind is becoming more and more pure and you will be able to grasp and understand everything very easily. Your memory also becomes sharp.

Japa, **puja**, prayer etc. are meant to direct the mind and take it over to God. The sages have declared the spiritual life as trying to tread along the sharp edge of a razor with naked feet.

Ramayana is a beautiful book. Read it whenever you find it convenient. **Goswami** will refresh your mind.

Those who have got interest in **Tulsi Ramayan**, **kirtan**, **japa**, etc. should take them up and go on. There is no room for pessimism. Take the name of the Lord or of the Mother. Meditate on the beautiful form and go on singing and praying and try to live a worldly unconcerned life. You are to think that the whole world is all false — false. Do not give much attachment to it. Be devoted more and more towards the Lord through recitation, **japa**, **stotras** and the company of the good and good books. Read the **Gospel of Sri Ramakrishna**.

I do not know what kind of meditation one indulges in. If one thinks and worships God with form, as Mother **Durga**, etc., then also there will be no room for false egoism. Your devotion will lead you to great love and perfect peace.

In **japa**, the body, mind and words must coincide. If one simply makes the **japa** and if the mind cannot follow it, it will only be a physical business. **OM** does not come under the category of ordinary mantras. **OM** indicates the Eternal Truth pervading all these states, is being experienced in **Turiya** state, as witness. The devotee is taken above all the three states of waking, dreaming and sleeping to the fourth state, where Self alone exists - none else, none else.

To practice this sort of meditation, one must have some qualifications. All of a sudden one cannot get the degree. Begin from the infant class. Meditation is strength, meditation is intelligence and wisdom, and meditation is the best medicine for all ills of both mind and body.

अच्युतानन्त गोविन्द नामोच्चारण भेषजम्।

नश्यन्ति सकला रोगाः सत्यं सत्यं वदाम्यहम्॥

"Achyutananta Govinda" is a very potent (सिद्ध) mantra. It is a very efficacious remedy. Its repetition cures all diseases. Do always repeat this mantra.

Today is **Durga Ashtami**. Durga means the highest Truth knowing which nothing else remains to be known. Durga is also Atma or Brahma. The root meaning of Durga is "that which takes one away from all troubles and difficulties". Read also **Durga Saptashati** if you could. The meaning is all hidden. You can understand if you read it again and again. All have neglected Sanskrit. How can they understand the hidden meaning?

Slow and steady wins the race. All on a sudden you cannot expect perfect concentration. Try, try and try again. Lord will push you up and up.

Give the whole mind unto Him and you will be in Bliss and Bliss alone, merged in the ocean of Bliss. Place Him, the Lord, topmost in your heart. Then meditation becomes easy. Yes, assign the highest place — in love, respect and devotion — to Him. The matter is ended.

Instal **Shiva** and **Parvati** in your heart. Meditate on the beautiful form and go on doing japa. This kind of japa with meditation must do much good. Increase the number of japa — say 21,600 daily. Try, try, try. Lord will help. Always meditate on the meaning of the japa.

Before **japa**, sit at a quiet place and think of Lord. You think of brilliant light and see your Shiva and Parvati seated in the middle of all life and then begin japa. To bring that Divine figure before you, you will have to struggle.

Repeat the holy name of God. It will give you more and more strength.

Let there be intense burning desire to have Him always with you. Then all other things will slowly vanish. Always be repeating that **Mantra**. Let it become habit. Then in sleep also, you will be doing that **japa**. And it will take you to the goal. Yes, intensify your devotion. You will get whatever you want — in profusion.

"यज्ञानां जपयज्ञोऽस्मि". The Lord has declared in Gita that among **Yagnas**, I am **Japa Yagna**. So sit comfortably in **Padmasan**, **Siddhasan** or any other posture and repeat with feeling the mantra you have received from your Guru. The more the **japa**, and better it is for the realisation of God; it is the best and easiest. But the **japa** should be done with great love. Practice to sit steadily in one posture. You drowse. The mind should be merged in God.

Forget Him not. Do **japa** regularly and with much devotion, earnestness. Lord will look after you.

Try to forget your house and all at least in your time of prayer, **japa**, **puja**, etc. Do remember Him always for He is always helping you in several ways.

Meditation in the spiritual sense means the process of diverting the whole mind unto Lord, the Almighty, which is One alone without a second. Worldly people too, who have got faith in God, do think and meditate on Him to gain their own ends. Their conception of God is entirely personal. He is All-powerful, All-merciful, kind and loving, ready to listen to their prayers and grievances. So they worship Him with the object of gaining their material ends such as wife and children, wealth and property, health and status. This form of worship is also not bad because they, the worshippers, do think of that **Superior Power** who creates and regulates everything in the Universe. This kind of worship is not the correct one because the worshippers do not realise the futility of things material for which they take pains to worship Him. When they can become the sole master of the Universe, it is only foolish to beg for a few things which too will not be with them for ever. So, seeing the illusory nature of the world around, the wise men do worship Him not for the things material but with a spiritual object to get rid of all the troubles once for all and be in communion with Him for ever and enjoy Bliss everlasting.

True it is that He has no form. But you must not take Him as an insentient being. He is all intelligence and knowledge. So, for the sake of His devotees, He has to take forms whenever it so necessitates. For the beginners, who could not have any grasp on the abstract ideas, personal worship is an essential requisite. Both in personal and impersonal worship, the attributes of the object of worship are the same. In impersonal it is called **Brahman**, in personal it is called **Rama**, **Krishna**, **Durga**, **Christ**, etc. In both exist the devotee, the object of devotion and the devotion. In personal worship, a form is given. That is all the difference. But you must know that though there is a form given, there is not the least difference in the

essential qualities of the Personal God. For He — the Personal God — let it be Rama or Krishna or any, is also eternal, all-powerful, all-knowing, all-merciful and all bliss to His devotees.

You may then ask as to what is the necessity of a **form**. For those who are far advanced in intellect and intelligence, there is no necessity at all of forms. But they are very few only. The bulk of humans stand behind. They cannot understand these abstract ideas; they want some concretised thing for worship and adoration. Hence the necessity of form.

One becomes more and more attached to a thing when he only comes to know about its greatness or utility. The “**lilas**” of Rama or Krishna or of any other **Avatar** are understandable to the common folk, and when they hear their stories, their liking towards their deity is increased and this helps to sever the mind from the worldly attachment and place it at the Feet of the Lord.

The great **Swami Vivekananda Maharaj** says “It is good to be born in a temple, but bad to die in it”. The meaning is clear. To begin with, temples and forms are good, but all the life you are not to be in that state only. You will have to evolve and evolve till you reach the ultimate reality — the **Brahman of Vedanta**.

I am going to explain to you how the worshipper of a personal God can reach the **Brahman of Vedanta**. In any sort of worship, the essential thing needed is sincerity. If the devotee is sincere in his devotion, the Lord, who is nothing else than his own Internal Being and who thus knows the craving of his heart will push him on and on and take him to the final goal. At first, say, the **Rama** of the devotee was in the temple only — slowly he is asked to worship Him as **Virat Purusha** having mouths, eyes, hands, feet everywhere. This kind of meditation, according to **Chhandogya Upanishad** is called **Vaishwanar Upasana**. Of this **Atma** — the **Vaishwanar** — the head is the height of Heaven, the eyes are the sun through the help of which only every form in the Universe becomes apparent to the eyes, the **Pran** is the wind blowing about in all directions, the trunk of the body is **akash**, which pervades everywhere, the bladder is the vast mass of water, the feet are the earth, the chest is the sacrificial altar, the hairs on the body are **kush grass**, the heart throb is the household fire, the mind is **jatharagni** (digestive fire) and the mouth is the sacrificial fire. We are taught to think that the whole Universe is the form of the Lord, so that wherever we turn our eyes we can remember Him through this outward form, just as the different images help us to see God through them. The image might be one of stone or wood or metal. But it helps the devotee to remember his **Ishta Deva**. So the Universe, when taken as a great, stupendous and grand image of God, will of course, help a devotee to know and remember the Lord.

* * *

The Sanskrit equivalent of meditation is **Dhyan**. We cannot do anything properly without **Dhyan**. A problem is given to a student. If he sits quiet, how can he solve it? With all his mind, he has to think over. So every work, if you want to do it properly, you should think of it again and again.

Meditation in the spiritual sense means to think of Lord. Lord has no name or form really, but He takes so many forms and names. For a beginner, it is best to think of the **saguna** aspect of Lord, as Rama, Krishna, shiva, Christ, etc. The thing is that one must have a deep desire just like **kamukas** think of **kamini** or **lobbies** think of money; so one must create this desire. Suppose you are not a drunkard, but if you mix with drunkard, you will also become a first class drunkard. So if you associate yourself with the good and pious, you cannot but become religious. This is what is called **satsang**.

सत्संगत्वे निःसंगत्वं निःसंगत्वे निर्मोहत्वं।

निर्मोहत्वे निश्चलतत्वं निश्चलतत्वे जीवन्मुक्तिः॥

Through service of the Great, all your love and attachment do vanish and then you get firm faith in God. You have no care for anything material, not only of this world, but the heaven, what you say, if any. You have kicked them out. Now you are free. Those who can do this are very, very fortunate. Lord says in Gita “**मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये**”. Out of thousands of men, one really strives to get freedom. So, think, think, think.

Again Lord says:

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा।

One must adopt some principles. You must be moderate in eating, drinking, walking, sleeping and all actions. Meditation comes from the belly. If it is overloaded and if you begin meditation, the result will be so many diseases. So the stomach should be light. You must learn to sit properly and straight like **Padmasan, Siddhasan**. You can concentrate in the heart, eyebrows or anywhere. It is all mind. Think of great souls who rose, bow down to them and pray to them to give you light. You must have a Guru. Take the mantra and repeat it as many times as possible. To get success, service of the Gurus and the Great **Mahatmas** is quite necessary. As you advance, you can study **Purusha Sukta**. It is very good. You should know the meaning and concentrate upon it. At least **Om, Om**. You can understand the beauty of **Om** from **Mandukya Upanishad**. You must always examine your mind whether it is progressing or receding from the worldly things. Make efforts like a diligent boy. When he fails, he makes fresh efforts. So, try, try.

Let this one desire for freedom do predominate your heart - nothing else. **Om Shanti, Shanti, Shanti.**

The Great Sankara says: "The wealth is hidden in the earth, but there are those who know it by **"anjan"**. When one knows that there is wealth there, one brings implements for digging and gets the wealth.

ध्यानाञ्जनेन प्रसमीक्ष्य तमः प्रदेशम्।

भित्वा महीं बलिभिरीश्वर नाम मंत्रैः॥

दिव्याश्रमं भुजगभूषण उद्वहन्ति।

ये पादपद्मयुगलं शिवं ते कृतार्थाः॥

They have nothing to do. They have reached the goal. The mind is compared to a deep place, the heart of which is the greatest wealth — the Lord's Feet. We have to take it out of that, but how? You have to see the defects in you through meditation and try to get over them. How? "महाबलिभिरीश्वर मंत्रैः", through the mantras, i.e. the Lord's names. They are very, very strong. So get into the mind and take the Lord's Feet and be wealthy and prosperous for ever. Hari Om.



Brahmacharya

The first meaning of **Brahmacharya** is to be remaining in **Brahman**. Attainment of this object is impossible without sex control. So **Brahmacharya** has got the second meaning for mastery over sex. Without control, you cannot go a step forward in life spiritual. A married person too can attain Godhood. In this life also, he has to practise control. He must not go with any other woman. He has to live with his own wife only on some days. There are many restrictions which will help him a good deal to practise control.

I shall also write the meaning of a Sanskrit verse about **Brahmacharya**. **Brahmacharya** helps you to do your duties in the best way possible. It gives you name and fame and long and healthy life. It is the most pure life and, in the next world, it is ambrosia for one.

Brahmacharya is everything. Without it, you cannot go a step forward in spiritual life. So one must be very careful. Avoid bad company. Try to develop the faculty of discrimination — which is good and which is bad — which is real and which unreal. Begin to love more the good and the real and the unreal will itself disappear slowly.

In married life also, one can keep **Brahmacharya** if he can control his **indriyas** and live with his wife at fixed times.

Brahmacharya life is "**asidhara vrata**". One must have the power of resistance. Strength is life. **Japa**, meditation, etc. will make you sufficiently strong.

To lead your life happily, observe **Brahmacharya**. By the observance of **Brahmacharya**, you will get all other virtues also. Even when old age attacks you and your hairs grow grey and wrinkles appear, you can enjoy the happiness of little children in your mind.

Just as **Brahmacharya** uplifts the individual man, it uplifts the society, the country and even the nation. **Brahmacharya** alone is the basis of all virtues. May

those who identify themselves with social organisations, take note of this.

* * *

Observe strict **Brahmacharya**. You will find your progress more rapid. Then it does not matter much whether you live in the midst of world or apart in the intense jungles. That is great **sadhana**. Face the brute bodily and triumphantly.

* * *

Association with the fair sex drags one down. So one should be careful.

* * *

You are young people. You may find it very difficult to keep **Brahmacharya**. Do not go astray. Do not have any fancy for the fair sex. If you find it very difficult, do marry and live a regulated life.

* * *

I do not feel the old age. I feel like a child - fresh, fresh. It is due to **Brahmacharya**. If one keeps perfect **Brahmacharya**, he becomes God himself. That is the beauty of **Brahmacharya**. But who cares for it.



18

Prayer

One should humble oneself before Him — "I am nothing, I am nothing. Thou art all mine, Oh Lord!" Keep this attitude and do pray unto Him. Your prayer will be heard. Prayer can work wonders. Verily, it has got immense strength and power, but it must come from the heart. The mind must become one with it.

मो सम दीन न दीन हित तुम समान रघुवीर।
अस विचारि रघुवंशमनि हरहु विषम भव भीर।
कामिहि नारि पियारि जिमि लोभिहि प्रिय जिमि दाम।
तिमि रघुनाथ निरंतर प्रिय लागहु मोहि राम॥

Yes, this state of mind is necessary. Prayers can work wonders. Pray, pray with such sincerity and longing and eagerness as if you are a fish out of water, etc.

* * *

Lord is very kind and merciful. He will hear your prayers if they are true and sincere. Only do open your heart unto Him. Keep Lord in your mind and try to do everything depending upon Him. Also do **japa**. Think of the Lord. Cry, cry, then He will listen to you.

* * *

Do your **puja**, meditation and **japa** regularly. Pray to God to relieve you from all your burden. Do it sincerely and Lord will have to listen to it.

* * *

It is indeed very difficult to cross this (ocean of) **Maya**. Even as you think that you have reached the other shore, you will find that you are again in the middle of the sea. What can be done? (O Lord!) Thou art my only help! Thou alone art my Refuge!

* * *

O God! May my mind merge in Thy Lotus Feet for ever. Sturdy robbers are waiting on all sides, looking for an opportunity. I am an utter weakling! None to help me! I look to you alone. Pray, save me soon, save me soon.

* * *

O Lord! How am I to worship Thee? I know not anything about Thy glories.
Sri Bhagavan — If you do not know anything about Me, confess the fact unreservedly and pray to ME with a guileless heart. You will find the path getting clearer.

* * *

O Lord! Treasure of compassion! Lover of devotees! Pray be gracious to lift that veil! Let us once behold Thee.

* * *

Prayer has great potency. The prayer that wells up from the innermost core of the heart with mind absorbed in the emotion bears fruit before long. There is nothing that is impossible for God.

* * *

Who will listen to you if you vainly talk of Bhakti, Mukti, etc? If you pray to God with deep emotion and without deceit, that Embodiment of compassion will fulfil all your wants before long.

* * *

If you call on God with deep emotion, devoid of deceit, He will surely hear you. Whatever you do with deceit is useless. You will get before long the fruit of your sincere prayer.

* * *

Pray with earnestness and sincerity. He will hear your prayer.

* * *

Thy Will be done.

* * *

Silence is Thy name O Lord! Pray, make my mind silent by any means.

* * *

You pray to God and you will get more and more light and your doubts will be cleared.

* * *

Feeling is the best prayer.

* * *

MY desire was to make a temple of your house, to make everyone pure and God-fearing and do their duties allotted to them with utmost care and prudence. If I little even succeed, I shall deem it great. I am sending you some poems:-

1. Quiet Lord! my forward heart,
Make me gentle, pure and mild,
Upright, simple, free from art,
Make me as a little child;
From distrust and envy free,
Pleased with all that please to Thee.

2. What Thou shalt today provide,
Let me as a child receive,
What tomorrow may be
Calmly to Thy wisdom leave,
'Tis enough that Thou wilt care,
Why should I then burden hear?
3. As a little child relies
On a care beyond its own,
Neither feeling strong nor wise,
Will not take a step alone,
Let me thus with Thee abide,
As my Father, Friend and Guide.

□ □ □

Health, Death

Health of body is an essential requisite for the worldly pursuits as well as for spiritual sadhana.

Take particular care of your body as this is the boat for you to cross the ocean of **Maya**. Resort to meditation. At least ten minutes of meditation must give you much strength of spirit and body.

Try to forget your body, especially its ailments. Whenever the thoughts, think of God alone.

Strength is life and weakness is death.

If one regulates his diet, he could live a healthy life.

Go on with **puja** and **japa**. It will itself make you alright. Think of Him and your health will be all right.

Repeat the **Kavacha** touching the patient. Do it thrice a day. The patient will be alright. Prayer can work wonders. **Kavacha** is the best medicine.

The sound of conch (शंखध्वनि) cures hardness of hearing. It is also a remedy for other diseases.

Cleanness is next to Godliness.

A quiet, undisturbed and merry life is the secret of health.

Eat whatever you like but forget not Him, the Lord. But if one eats vulgar **tamasic** and **rajasic** food, he will not be able to think of the Lord. Hence the necessity of **sattvic** food.

Always be clean. Early morning bath increases intellect. External cleanliness helps internal purity also. Bathe in pure water. Think of God.

Are you afraid of death? We are to face death boldly. That life is the real life which is utilized as a preparation for death, doing every work correctly and neatly and keeping attachment to nothing but Truth — the Lord. And who is it that undergoes death? The **jiva** does not die. The body dies.

Believe in Him. The more faith you get towards Him, the less will become the fear of death. Be strong mentally. Mental health will give you physical health also. Be strong and fear not.

What has to be done today, do it today itself. Do not postpone it for the morrow. Who knows when death will seize us? Be ever ready to welcome death. This is happy life.

Realising that we are all in the clutches of (all devouring) Time, let us exert ourselves to finish all our duties quickly, without wasting even a fraction of a moment.

Everyone sees death everywhere; yet, nobody believes that he too will have to face death. Fear of death helps us very much to refrain from evil deeds and perform virtuous ones.

All have to go one day or the other. Nobody thinks of it.

The population has very much increased. So some calamity is necessary. We are not to be here always. We are to be ready to leave this at any moment. So one must always be prepared to leave this. Attachment is hell and non-attachment is the great heaven. So do not be attached. Let everybody think that he has to go at this moment or the other and be prepared. Take shelter at His Feet. Let him not forget the Lord, the Great. **Japa**, prayer, **havan** etc. are to be done. Always think of Him, the Great Lord. I am always prepared to go.

This is the greatest wonder. One thing is always with us. Wherever we go, it follows us unmistakably. Do you know what it is? That is called "death". When we are to go from here, who knows? But every action of us will make one believe that we are to live and live long. You are at once caught and have to come back again and again. Please do think of this. You are all very intelligent. But do you see, you are already in the mouth of death?

How can you overcome death? It is very easy. Think, think what you are. The fire cannot burn it, water does not drown it, wind cannot blow it. Yet you are that stuff. "I" am the real Self — All free and All happy — one without a second. Everywhere "I" and "I", **Sat Chit Ananda**. Please try to realise it.

□ □ □

20

Karma

We are instruments in His hands. We are to work; work honestly and straightforwardly. **Thy Will be done**. Let this be our attitude. Then we shall always be happy — not having any room for complaints or grief.

* * *

Take up the work with full faith and determination. Then it will be alright. Think of the All-Powerful Lord and begin work.

* * *

Whatever work you take, you are to do it to your entire satisfaction. We are not to pooh pooh work. We are to welcome every work that comes to us. The work will make you more and more strong and more and more determined and will give more and more concentration also. The spiritual life is not meant for a fool or weakling. It is meant for the brave and strong. It is beset with obstacles. A weak man will run away if he meets with a slight hindrance.

* * *

Always be busily engaged.

* * *

One must know his wants and should have a very clear idea of it. Only then he can try.

* * *

One can talk much, but to act is very difficult.

* * *

It will be difficult — rather impossible — to move with the worldly-minded man without policy. Love and patience too are required.

* * *

Keep yourself always engaged. Work is necessary for one's upliftment. One will become useless without energetic work. So work, work but forget not Him, who is the sap of your life. In work also, you can remember Him. It is He who makes you work. Without Him, you are a non-entity.

* * *

Even if you consider everything as a dream — and that is fact — still be in the

world as if it were quite real. Do every work with entire satisfaction, no pride, no egoism.

Before you begin a work, think about it carefully. Once you begin it, try to complete it as best as you can. Do not leave it half-done.

Work is a noble and blessed thing. Without work, none can become strong, able, pure and really religious.

If even our great deeds affect others adversely, it is better not to do them. Our actions should be worthy of appreciation by all.

Whatever books that appeal to you, you can read. But beware, be pure and pure. With purity, blessedness and peace, you can make heaven of hell, and, on the other hand, hell of heaven. All work are noble if properly done. Do not be murmuring and complaining. Take up any work that comes to you. Do it as best as possible. You have to find out your own faults and try to remove them one by one.

There are obstacles in doing any good work. Go ahead by brushing them aside fearlessly. This will give you adequate strength and the work which you have undertaken will be nicely completed.

But for the orthodoxy of the women, the husbands would have forever mingled with all. The purity and sacredness would have been wiped out.



Duty

Work and work. We have got no right for the fruits thereof. But work we must in time and with great devotion and earnestness. Then it seldom fails to bear fruit.

One must not neglect his duties. Charity begins at home. Feel, feel for all. This feeling will make you do something in your power.

The object of **karma** is to make yourself qualified for "non-karma". So do perform all the manifold duties very carefully and whole-heartedly.

Go on doing your duty very nicely and try to intensify your devotion towards the Feet of the Lord.

Try to perform your duty in the best way possible. Duty, if properly done, is the highest worship. Understand this.

Know what is truth and duty.

Try your best and God will bless you ever and ever. Everything will go on well.

We are only trustees. Ours is the duty to look nicely after those things entrusted to us. Then we are saved and we shall be free, free always, in happiness and hardship, all alike. It is our duty to train ourselves in such a way as to get such a mentality.

It is a difficult task to reform others. But it is very easy to reform yourself. So do your duty very nicely and be always calm and happy leaving everything to Him, the Lord. If you prefer to take all the responsibilities into your own hand, then you are gone. Be wise, prudent and alert.

Living is very difficult. One has to face so many vicissitudes. You must be ready to meet them all. It is not an easy job.

* * *

These are all trials for you. Strength is life. Only those who are strong enough to go through these trials could inherit for ever the kingdom of heaven, which is not far but already in you.

* * *

Be prepared to put up with all troubles and difficulties. It is good for your living.



23

Form of Atma (Soul)

निर्गुणोऽहं निष्कलोऽहं, निर्मोऽहं, निश्चलः ।

नित्यशुद्धो, नित्यबुद्धो, निर्विकारो, निष्क्रियः ॥ १ ॥

As long as you do not know the truth of your own existence, though you are materially educated, you are truly ignorant. As long as we do not know the Truth, we shall be busy to satisfy the material wants. This is the greatest bondage. "I am all—really I am the Lord." As long as you do not know "ME", the mind goes after the so-called duties to your wife, children and others.

* * *

Beyond all attributes, increase or decrease,
Beyond attachments, I stand unmoved,
Ever pure, ever illuminated, unchanging and motionless (1)

निर्मलोऽहं, केवलोऽहं एकमद्वयमप्यहम् ।

भास्वरोऽहं भास्वरोऽहं नित्यतृप्तश्चिन्मयः ॥ २ ॥

I am pure, I am alone, there is no other than Me,
I am Light, I am Sun, all contented, conscious all. (2)

पूर्णकामः पूर्णरूपः पूर्णकालः पूर्णहक् ।

आदिमध्यान्तहीनो जन्ममृत्युविवर्जितः ॥ ३ ॥

Satisfied and self-complete, eternal with perfect sight,
No origin, course or end, with no birth or death to fight. (3)

सर्वकर्ता सर्वभोक्ता सर्वसाक्षी सोऽस्म्यहम् ।

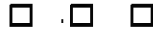
सर्वव्यापी मदव्यतीतो नास्तिकिंचन क्वाप्यहो ॥ ४ ॥

Doer of all and enjoyer, witness to all, so I am,
All immanent I stand, no beyond ME anywhere. (4)

आनन्दोऽहं अनन्तोऽहं सद्रूपः चिद्रजोप्यहम्।

अहं ब्रह्मास्मि ब्रह्मास्मि ब्रह्मैवहं सदाशिवः ॥ ५ ॥

I am the bliss and infinite.
I am the Truth, I am the Life.
I am the Brahma, I am the Brahma,
The Brahma alone, the ever good. (5)



24

Teachings On Srimad Bhagawat

Srimad Bhagawat contains a narrative of questions put to the nine yogis and the answers given by them. Their names are (1) Kavi, (2) Hari, (3) Antariksha, (4) Prabuddha, (5) Pipalayan, (6) Avirhotra, (7) Drumal, (8) Chamas and (9) Karbhajan.

The second of the nine yogis, Sri Hari, explained that devotees are of three categories — (1) excellent (उत्तम), (2) second-rate (मध्यम) and ordinary (प्राकृत).

The excellent devotees see only the Lord in all creatures. For this, it is essential that the devotee should first know himself. He must have the conviction that God undoubtedly dwells in him. He has to be satisfied that he is separate from the body and that God is the support of everything; just as by testing a drop of water from the sea, one can know that the water it is brackish. Similarly, if one becomes conscious that God is established in him as **Atma**, then it will be proved that God is immanent in all.

The second-rate devotees have much love for God, do worship etc., are friendly to other devotees, are kind to the ignorant (अज्ञानी), harbour no malice towards their enemies but remain indifferent towards them.

The ordinary devotees are those who spend money etc. on the worship of God, also have faith in God, but are indifferent in rendering help to the poor and the destitute and the devotees of God.

The excellent devotees are contented, are free from good or evil, attachment or malice, do not feel any trouble due to their physical conditions, fear etc. and keep control over these. They are not covetous of eating, drinking and do not entangle themselves in pleasure of sense organs. They always keep their mind in the Lord, do every work desirelessly and keep their mind calm. They never get detached from the feet of the Lord even for a moment. They do not accept all the three worlds in exchange for the devotion of the Lord. The Lord always dwells in their heart or so to say that they have tied Him down (in their heart) by their love.

* * *

Question - What is **Maya**?

Answer - Sri Antariksha Yogiji said that God is **Sat-Chit-Ananda**, without form, without any beginning or end. Various forms that you see in the world are

all **Maya**. एकोऽहं बहुस्याम् (I am One but will take many forms). This thought arose in the mind of the Lord which gave rise to the creation. The object of doing so was that the **jiva** (creature), after playing its role in the world, may again merge into God. To bring this inanimate creation into consciousness, the Lord entered in it. Each individual got different types of intellect. This gave rise to illusion and each **jiva** thought that he was different from others. Women began to think that they were women. Likewise animals thought that they were animals and so on. Simultaneously, both good and bad desires were created. Under the influence of such desires, the **jiva** fell into the cycle of births and deaths and had to experience pleasure and pain according to his **karma** (deed).

The cycle of creation started in the sequence from **Brahma** (Supreme Being) to space (**Akash**), from space to air, from air to fire, from fire to water, and from water to earth.

The reverse process is merger of sense-organs into mind, of mind to intellect, of intellect to ego and from ego to **Brahma**. Thus by restraining the organs of senses, we reach the mind, from mind to intellect, from intellect to ego, and from ego one reaches the **Brahma**.

Question - How to transcend **Maya**? The mind is not steady. The intellect is enmeshed in coarse material affairs (विषयो मे). How then to transcend to the otherside?

Answer - Shri Prabhuddha Muniji replied that whatever you do, do it with eyes open. Day and night, you remain busy in earning money, but you get no peace at all and the life is wasted. You acquire house, children, cattle, etc. but still remain unhappy. All these are transitory and perishable. You have therefore to think as to how you can get happiness. In order to find out whether or not there is any way to get rid of misery, you should approach a spiritual Master (**Sadguru**). Serve him guilelessly. Devote yourself wholeheartedly in his service. Leave all thought of your own salvation. Concentrate wholly on the service of your spiritual Master. By serving him, your mind will be drawn back from sense-objects and you will get love, kindness, friendliness, humility — all these will be obtained from the saint. Outer and inner purity, silence, chanting of sacred hymns, repetition of Lord's name (जप), study of good books, simplicity (mind, words and deeds should have full concordance), **Brahmacharya** and equanimity in honour and dishonour should be maintained. You should listen to the stories about the glory of God and repeat His name. Whatever you do, offer it to God. Bear in mind that all that was being done was done entirely due to the grace of the Lord. Serve everyone as a form of God. When you meet each other, talk about the Lord and His glory. But doing so, you will be free from **Maya**.

Question - The Lord is addressed as **Narayan**, **Brahma**, **Atma**, **Paramatma** and with many other names. What is His actual form?

Answer - Shri Pipalayan Muniji said that the Lord is the cause of creation, preservation and destruction of the Cosmos, but no cause creates the Lord. The Lord created the Universe. He maintains it and also destroys it. But he Himself is unborn and eternal. He exists both in truth and falsehood. He is one and the same during waking, dream and profound sleep (सुषुप्ति) also. **Narayan** is the **Atma** which pervades the world but the world itself does not know him. He regulates it in an orderly manner. He is immortal. He gives consciousness. If you can realise that, then you have known the form of the Lord. Knowledge (ज्ञान) is also one of His forms. He does not undergo any change.

Creation is of four kinds — (1) **Andaja** (born from eggs), (2) **Udbhija** (born out of earth), (3) **Jaranyj** (born from womb), and (4) **Swetaj** (born from sweat). So even though the creation is diversified, still the consciousness of the Lord — the **Atma** — is the same in all. This can be experienced when false egoism is erased. During the dream state, the body does not work. Still the person sees dreams. Similarly, when everyone says that "I had a good sleep", the entity, which experiences it, is some thing separate from the body which experiences "seeing", "doing", etc.

Devotion to abstract God being difficult, success becomes easier if one takes to devotion of God with form. Pray to God with love, cry. Each tear from the eyes washes away sins and the **Atma** is realised by removing the coverage over it.

Question - Please tell us what desireless action (निष्काम कर्म सेवा) is.

Answer - Shri Avirhotra Muniji explained that **karma** (action) is of three kinds — (1) **karma** (prescribed action), (2) **akarma** (non-action), and (3) **vikarma** (forbidden action). God Himself is in the form of the Vedas. Still some learned persons get into doubt as to what to do what not to do. Vedas preach indirectly (परीक्षवाद). Those who do not act according to the Vedas, will go down to inferior states of creation (नीचगति) and get into the cycle of births and deaths. Those who observe **Brahmacharya**, have trust in God, perform **yajna**, observe fast, and discharge their duties satisfactorily in the prescribed manner, offer all their actions to God, get that perfection where no actions bind (नैष्कर्म सिद्धि).

To be free from ignorance, worship of God with form should be done. Worship God in the prescribed manner after getting initiated by a guru. Sit before the Lord with due purity and do "**pranayama**" and "**nyasa**" (न्यास) and purify the body. Worship can also be done in the heart. While sitting before the Lord, sit with a settled conviction that the Real Lord is in the idol. Recite hymns at the end of your worship. While engaged in worship, there should be complete absorption in the Lord, forgetting the body. Worship can be done in fire, water, sun, and in the heart

also. All worship is really the worship of our own Atma. By doing worship in this way, freedom from suffering is soon achieved. There is not the least doubt about it.

* * *

Question - What is the method of worshipping God?

Answer - Shri Chamas Muniji said that meditation should be practised by getting rid of jealousy and hatred and anxiety about the family. If this is not done, it is useless to do meditation. If one takes bath in water without first removing the moss of its surface, it will besmear the head and other parts of the body. This will make the condition of the body still worse. It is, therefore, necessary to remove the moss before taking bath.

* * *

Lord Krishna advised Uddhava that he should get rid of delusion and put his mind unto Him, that after His departure, he (Uddhava) should also go. He added that whenever the thoughts of Maya came to his mind, he should throw him out immediately. He will hear, see and think of many things. But all this is Maya. These will have to be left. Difference between virtue and vice, good and bad, attachment and hatred etc. arises due to unsteady mind. Similarly, the mind wanders from one object to another. If it is fixed unto the Lord, these defects disappear. So realising that this Maya is transient, you should withdraw your mind and sensory powers within yourself like a tortoise. By doing so, you will find the bliss of Atma — the supporting form of the world. Know this as "I". You need not bother about any obstacles that come in your meditation of the Lord. It is on such occasions that one should increase his knowledge, realisation and experience. But "whatever is in me, is in every being". In this way, perception of difference (भेदबुद्धि) will abate.

* * *

Question - Even after getting such knowledge why do people indulge in good and bad deeds?

Answer - The Lord said that this happens due to the influence of previous birth. But this has no effect on them just as a baby has no fear from snakes, fire, etc. They perceive the Lord in everything and so they do not face a downfall.

* * *

Question - Uddhava said, O Lord! For my salvation, you have told me to forsake Maya. But your influence and grandeur is supreme. I am entrapped in worldly pleasures. How can I attain you? It is very difficult for me to acquire the spirit of communication. Kindly tell me of some easy method for it. Self-illuminated (स्वदर्श), witnessing (साक्षी), consciousness (चैतन्य) alone is true. A person whose intellect is out-going is an ignorant person. He does not have introspecting intellect (अन्तर्बुद्धि). I have, therefore, come to take refuge in you.

Answer - The Lord told him that man is his own guru and enemy also. Both are

his own Atma. Wise men, therefore, protect their Atma by discarding perverse intellect with the help of illuminated intellect. The man is his own guru also. So observe and infer that whatever is seen is perishable and do your work. Maintain this thought and do your work. Those alone who have perseverance can realise the Self. A weakling cannot get such realisation. When smoke is seen from a distance, it can be presumed that food is being prepared there. With this hope, a hungry person searches the place and goes there to satisfy his hunger. Similarly, you can also realise by experience that the seer is separate from the object seen. In the same way, the "I" sees the mind, intellect, body, etc. This "I" is, therefore, separate from all these. So try to search out this "I". For such a search, worship of God with form is very helpful.

The above dialogue between Yadu and Avadhuta was narrated by the Lord in the form of a story.

* * *

Question - Yadu enquired from Avadhuta, Oh Brāhmin! Your intellect is very pure. Where did you get it from? You are quite free from worry. Your nature is very child-like. We find that people have little desire for liberation. All are entrapped in worldly pleasures. You appear dull (बुद्ध), intoxicated and ghost-like, but you are learned, virtuous, grave and full of other qualities. What is the reason for it? Lust, anger, greed are all like wild fire. All are suffering due to these. But you are completely free from any such distress. You are all happiness. I know that you are a realised soul (ब्रह्मज्ञानी). I am also searching for happiness. Please tell me also the method of achieving it.

Answer - Shri Avadhuta (Dattatreya) told him, "I have had many gurus. I adopted the virtues I found in them and thus accepted them as my gurus". The names of these gurus are (1) earth, (2) air, (3) akash, (space), (4) water, (5) fire, (6) moon, (7) sun, (8) pigeon, (9) dragon, (10) sea, (11) moth, (12) black-bee, (13) elephant, (14) honey-vendor, (15) deer, (16) fish, (17) Pingala prostitute, (18) kite, (19) child, (20) maiden, (21) arrow-maker, (22) snake, (23) spider, and (24) worm.

(1) My first guru is earth. From this guru I learnt that people walk on it, cut and strike it and do all sorts of things with it. Even then it remains calm. So whatever obstacles come in our way, we should be patient and forgiving. So the earth taught me to keep patience and be forgiving.

The earth has trees, mountains and jewels also, which are useful for others. This taught me to serve others. When a mango tree is laden with fruits, how low it stoops down — that is, it becomes humble. It does not use its fruits itself, but gives them for use of others.

(2) My second guru is air. Air is life. Its function is to preserve life. Take only that quantity of food which may suffice for sustenance of life. It should not be to satisfy the palate nor should it cause weakness. The air touches both fragrance and

filth. It has no virtue or vice of its own. We should, therefore, strive to keep ourselves separate from good or bad. This can be possible when one is firmly established in the Atma.

(3) My third guru is **Akash** (space). The space is pervading everywhere — it is diffused both in immovables as well as movables just as it is in a pitcher. Even though it is contained in a pitcher, it has no limitation. In the same way, the Atma, which is within us, is the limited form of the Almighty. Even though it is in our body, it has no connection with it, nor can it be divided. Clouds overcast the sky, but they have no effect on the sky and it is always separate from them.

(4) My fourth guru is **water**. The water of the holy places is good, pure and sweet. The very touch of it, its sight and its eulogy gives purity. A spiritual aspirant should have these qualities.

(5) My fifth guru is **fire**. It is very luminous. Nobody can dare go near it. Whatever is offered to it is consumed to ashes. Its power is latent in the same way as fire is latent in wood. It manifests itself at times. Even without any desire of its own, it purifies all that it gets without regard to its virtues or vices. The same fire is in every wood but due to the difference in fuel (उपाधिभेद), it appears differently in each case. A spiritual aspirant should also remain detached.

(6) My sixth guru is **moon**. His phases decrease and increase, but there is no change in the real moon. His form always remains the same. Similarly, childhood, youth, old age, illness etc. are the state of the body, but the soul is ever complete. The Atma has nothing like birth or death, just as the flame of the fire sometimes decreases, sometimes increases and sometimes becomes invisible, but this does not cause any change in the fire.

(7) My seventh guru is **sun**. He takes water from the sea and gives it back in the form of rain. Similarly, when a man earns money, he should give it in charity according to the suitability of the recipient. This was the lesson that I learnt from sun. Another lesson that I learnt from Him was that while the reflection of the sun is seen in thousands of pitchers, He is only one and does not undergo any change. In the same way, the same Lord is found in every living being in the form of Atma.

(8) My eighth guru is **pigeon**. It feels the agony when its family members are caught in the net of the fowler. In the same way, a man who is engrossed in his family has undoubtedly to get into trouble because everything is perishable. This body is the boat in which we have to cross the ocean of the world. It should be utilized. There should never be much attachment with anyone. The whole love should be offered to the feet of the Lord. By doing so, there will be no agony.

(9) My ninth guru is **dragon**. It keeps on lying in one place and eats whatever comes to it. It keeps on lying without food for days together if it does not get anything to eat. It keeps on lying down but does not sleep. You should also establish yourself in your real Self. Do not be forgetful of Self. Do not put your mind in

worldly pleasures. Be contented with what you get.

(10) My tenth guru is **sea**. When there are floods in rivers during rainy season, it does not swell nor does it shrink during summer season. It continues to remain very deep and glorious within. Its depth cannot be fathomed. In the same way, every person should remain serious, free from excitement, depending on God and maintaining equanimity. He should not be overjoyed on getting worldly enjoyment and should not feel sorry on their non-availability.

(11) My eleventh guru is **moth**. On seeing the form of a lamp, the moth gets enchanted by it and is consumed to death. So a person should not be charmed by the beauty, dress, etc. of a woman; otherwise he will also meet the same fate as the moth. He will also be destroyed.

(12) My twelfth guru is large **bee**. I learnt from it that one should not injure anyone. One should seek alms of food by going round from door to door but should not get annoyed if one does not get it. One should not get attached to a particular family, otherwise, it will also be lost in the same way as a bee gets entrapped in the lotus when the flower closes at night and it gets killed in it. Take the essence from the scriptures in the same way as the bee extracts juice from flowers.

The bee is of two kinds. One is the large bee and the other honey-bee. One brings juice from the flowers and the other prepares the honey. I learnt from the honey-bee that the alms which one gets on a particular day should not be kept over for the next day; otherwise, it will be snatched away like honey. Do not hoard.

(13) **Elephant** is my thirteenth guru. He taught me never to touch a woman, otherwise you too will be caught in the net like me. Even if you get a woman, other people will prepare to fight with you. So refrain from that.

(14) **Honey-vendor** is my fourteenth guru. A honey-bee due to its hoarding tendency, does not make use of the honey. The honey-vendor comes and breaks open the honeycomb and plunders honey with the result that the honey-bee is deprived of the benefit of collection. Similarly, a miser no doubt collects money but neither uses it himself nor does he give it to others. Such money is either stolen away or others forcibly take it away. The lesson that I took from the honey-vendor was that one can get food without effort. But this lesson is only for sanyasis and Brahmacharis and not for household people. A householder should not take his food without giving it to his guests (sadhus), etc.

(15) My fifteenth guru is **deer**. The deer is being enchanted by the music of the hunter gets entrapped. So a sanyasin should keep himself aloof from marriage functions, folk-songs, music by prostitutes, maid-servant etc. Otherwise, he will get into bondage.

(16) My sixteenth guru is **fish**. Due to the allurements of bait, the fish is caught in the net. This taught me that one should never become a slave to the palate. So long as the tongue is not controlled, control over any other organ of the senses is

not possible. This includes eating, talking, etc. and covers all the actions of the organs of the body.

(17) My seventeenth guru is **Pingala** — a harlot. She was earning money by prostitution. The temptation of earnings more and more money made her search for customers one after another. This greed made her spend the whole night going out and coming in and thus she could not sleep the whole night. One morning it occurred to her that instead of wasting sleepless nights on such false hope, if she could be contented with only one man, she could get money as well as sleep. This taught her the lesson that so long as there is no discretion (विवेक) and detachment, it is not possible to get rid of attachment and desire, nor can one get peace of mind. My husband (the Lord) is in my own heart. He is eternally there and ever near me. That Lord is the bestower of real wealth — happiness and liberation. He drives away grief and attachment. One should depend on one guru only and not run to many persons like a prostitute. Desire is the cause of misery. It should be given up.

(18) My eighteenth guru is **kite**. I learnt from it that one should not have greed otherwise it is an invitation to trouble. A kite got a piece of meat. All the rest of the kites ran after it. When it left that piece, it got liberated, but the other kite took it up. So the other kites went after it. The first kite taught me अपरिग्रह — not to be acquisitive or greedy.

(19) My nineteenth guru is **child**. I learnt from it that one should be free from worry, honour or dishonour and should remain happy. This will enable a person to experience happiness by remaining immersed in Atma. Fools, dullards, infants and enlightened persons have no worries.

(20) **Mald** is also my guru. When her would-be father-in-law etc. came to see her for the settlement of her marriage in the absence of her family members, she immediately started threshing and grinding paddy etc. herself to prepare food for them. But in order to avoid giving them the impression that she herself had to do all that, she took out the bangle she was wearing one by one and left only one bangle on each hand while working so that they may not know that she herself was doing all the work. This taught me to remain alone. To live in the midst of many gives rise to strife.

(21) **Blacksmith**, who prepares arrows is also one of my gurus. The man used to get so deeply absorbed in making arrows that when one day a royal procession passed near his house with pomp and show, he remained quite unaware of it. We should fix our mind firmly on the Feet of the Lord. Mind is fickle. It will have to be kept under control by practice and detachment, posture and breath-control exercise (आसन, प्राणायाम). There should be no lethargy in doing so. Active effort should be continued. Gradually, the mind should be diverted from inertia (तामस) to activity (राजस) and from activity to enlightenment (सात्विकता). This will remove defects of the mind and it will get fixed in Atma. Like the blacksmith, you will also

get firmly settled in your Atma.

(22) **Snake** is also one of my gurus. I learnt from it that one should remain obscure in solitude like a snake. It does not make a house for itself. A sadhu should also remain in solitude and be taciturn.

(23) **Spider** is my twenty-third guru. For its own pastime, it makes a very nice web. Later, it destroys that very web. Of its own it creates, maintains and destroys it. In the same way, the Lord was also originally one. Later, He created this world of five elements and finally annihilates and merges the whole creation in Himself. This made me to learn that the Lord acts like a spider as the creator, preserver and destroyer of the creation.

(24) **Worm** is my twenty-fourth guru. It constructs a residence in a wall etc. and brings other worms close by and keeps them there and remains in front of them. These worms, by constantly fixing their mind on it, take its form. Similarly, a person can also get the form of the Lord by constantly fixing his mind on the Lord.

Our body is also our guru. Without the body, God cannot be realised. It is essential for meditating on the Ultimate Reality (तत्त्वचिन्तन). But it gives us the knowledge that it is the property of someone else. There should be detachment from it. By becoming indifferent to things connected with the body, we can be free from misery. If we do not control our organs of senses, these become our enemies and spoil both this and the other world. One gets diseases etc. in this world and is deprived of Self-realisation.

Avadhutji says that from these gurus "I got firm detachment, and so, Oh Yadu! I move about like this".

Lord Krishna told Uddhava, "Oh Uddhava! Dattatreya gave these instructions to Yadu. One must do this duty or else, they will get into trouble". Perception of difference (भेदबुद्धि) is the cause of all the troubles and misery. The world is only a dream. What has to be borne in mind is that whatever we do should be free from personal desire (निष्काम). It is by this that we become free.

* * *

Shri Rishabhji had many sons of whom one was Bharat. He advised his sons as follows:-

"Oh, my sons! There are many animals in the world who are subjected to many difficulties and sorrows. Their object is to eat, drink and beget children only. For that they have to undergo so many difficulties. But you are men and have not to live like animals. Oh, my sons You are to do **Tapasya**.

What is **tapasya**? It means control of mind and body. Through **tapasya**, your mind becomes purified. No evil thoughts will come into your mind, you will always have pure and pure thoughts and you will gain happiness — not little happiness but **Anandam Infinite**. It is called **Brahmananda**.

The sons requested the father to tell them as to what should be done for getting this Infinite Anandam. Rishabhji said that the means to get it is **Brihat sewa** — service of the great and learned. The door of **mukti** will be opened through the service of great men. If you mingle with females and those who are readily addicted to females, you will go to hell. That will lead you to hell.

How can great men be distinguished? They are always in the same state — balanced mind — **Prashant** — always calm and in equilibrium. They hate nobody. They are angry with none. They are true friends of all. They are real **sadhus**. They have taken the Lord as their true friend and guide. They do not mingle with those who are mostly attached to their body, house, wife etc. They do not relish anything in the world or heaven. They have discarded all. And why does one do actions that are not good? It is only their mistake. They become blind and get attached to form and beauty. Suppose they see a beautiful figure, without thinking what it is, they suddenly go after it to please the eyes. This is not proper because it is only seeming beauty. If you go after it, you will be getting only trouble and pain.

“पराभवस्तावदबोधजातो ।
यावन्न जिज्ञासत आत्मतत्त्वम् ।।”



APPENDIX

His Holiness 1008 Swami Puroshottamananda Maharaj

Twenty-two kilometers from Rishikesh on the Badrinath Road, there is a place called “Gular Dogi” where Vashishtha Guha is situated. Near the Cave is the confluence of the rivers Ganga and Gadara. Among the hermitages (ashrams) of the renowned sage Vasisthaji, there was one important ashram on the banks of Ganga. This ashram is known as Vashishtha Guha. It was in this ashram that Swami Puroshottamanandji performed his penance.

This natural Guha was originally very long and deep. Once there was a heavy flood in the Ganga due to which the whole area was choked up with sand and mud. After the floods subsided, the then ruler of Tehri Garhwal, who was very much devoted to His Holiness Swami Puroshottamanandji Maharaj, got the front two portions of the Cave cleared and made it suitable for penance. Swamiji thought it unnecessary for the whole Cave to be cleared and so the work was stopped after the front two portions were put into order.

At that time, even though the Cave was very beautiful, it was altogether solitary and virtually inaccessible. With the passage of time, especially after the war with China, this difficult journey has become easier due to all-weather road and transport arrangement. The Cave has two portions. The front portion gets sun light but the inner portion, where Swamiji used to do his penance, is very dark and one needs a torch to enter it. This place of penance of Maharshi Vasisthaji was chosen by Swamiji for his spiritual practices.

Sri Swami Puroshottamanandji Maharaj was born at Tiruvalla in a house near the temple of Lord Vallabh in erstwhile Kerala State. His mother was Shrimati Parvati Amma and his father was Shri Narayan Nair. For a long time, they had no issue. So Parvati Amma took to meditation, japa and worship of the Lord. Her desire was fulfilled and on Sunday, November 23, 1879, a son was born to her. According to the Malayalam calendar, he was born in the year 1055 in Uttara Bhadrpad Nakshatra and Dhanur Lagna on the tenth day of the New Moon when the sun was in the ninth degree of Vrischika (Scorpio) sign of the Zodiac. The baby was named Nilakantha. This Nilakantha, in course of time, was known as Swami

Purushottamanandji Maharaj, the saint of Vashishtha Guha.

When Nilakantha was in his fifth year, he was admitted to a school. Due to his sharp intellect, he completed all the courses of the school in a very short time and was sent to the Central School for further studies. The teachers there were also very much pleased with him, and in about four years, he passed the highest class of that school. Due to his brilliant performance in examinations, he had got many prizes. He was thereafter admitted to the C.M.S. College at Kottayam and he passed the fifth form examination. At that time he lived in the College hostel.

One day when he returned to his hostel from the college, he felt excruciating pain in his leg. He had local treatment. When the medical treatment there failed to give him any relief, he was forced to go back to his parents. His treatment began at home and lasted for about five years. Both his father and mother were contented persons and used to read *Srimad Bhagawat* and other religious books during his illness. During this period, Nilakantha developed much interest in them. He thought of learning Sanskrit so that he could himself read and understand the original Sanskrit. So he started studying Sanskrit in his sick bed and acquired proficiency in the language.

Even though his medical treatment continued for about five years he was not completely cured. He had heard from some devotees that the author of "Narayaneeyam", Shri Narayana Bhattadri, got cured of his illness by the grace of the Lord Guruvayurappan. So one night, Nilakantha quietly slipped out of his house and proceeded to the temple of Guruvayur, leaving a letter to the parents not to worry about him. Even though the journey was long and it was very difficult for him to walk upto the distance, still with his full faith in the Lord, he continued to walk slowly and visited various sacred places on his way and ultimately reached his destination — the temple of Lord Guruvayurappan. On reaching there, he worshipped the Lord in accordance with prescribed methods of worship and spent his time in the company of holy men and having darshan of the Lord. Due to his devotion and reverence for the Lord, he was cured and returned home in perfect health. Only a very short time after he returned home, his father died. Due to this cruel separation from her husband, Shrimati Parvati Amma fell sick and died three days later.

Now Nilakantha became free to devote himself fully to the realisation of the soul. He studied various religious scriptures, particularly *Bhagawat* and *Upanishads* and completely surrendered himself to the Will of the Lord. Day and night he devoted most of his time to japa, meditation and study of religious books. He used to offer very excellent commentary on *Bhagawat*, which attracted many educated persons to him.

In Tiruvalla, one gentleman was a great devotee of Shri Ramakrishna Paramahansa and he conducted a Sri Ramakrishna Society in which religious discourses, meditation, prayers, kirtan etc. were usually held. Due to his influence, Nilakantha also started attending the sittings and in very short time was made its president. Once Nilakantha had a desire to meet Shri Swami Nirmalanandaji who was a direct disciple of Shri Ramakrishna Paramahamsaji and was at that time President of the Ramakrishna Mission at Bangalore. Nilakantha, with his associates, came in his contact and was very much impressed by him. Swamiji gave him the name of "Bhakta" and till the time Nilakantha was initiated into sanyas, he was called by this name only. After his contact with Swami Nirmalanandaji, Nilakantha used to write to him and he encouraged and guided Nilakantha to proceed with great speed on the spiritual path. Due to his (Swamiji's) initiative, a branch of the Ramakrishna Mission was established at Tiruvalla and Nilakantha was made its director. Nilakantha devoted more time and energy towards the construction of the ashram as compared to meditation, prayers, etc. Once, when Swami Nirmalanandaji visited the ashram, he observed the daily routine of Nilakantha and told him sternly, "What is this? You make a show of being a Bhakta (devotee). Why do you care so much for this structure of wood and stone (this ashram)? Make your own heart an ashram and instal Guru Maharaj (Shri Ramakrishna Paramahamsaji) in it."

In 1916, due to the kindness of Swami Nirmalanandaji, Swami Brahmanandaji Maharaj (who was known as Rakhal and Shri Maharaj), a very devoted disciple of Shri Ramakrishna Paramahamsaji and the first President of the Ramakrishna Mission, gave him "mantra". In October 1923, on Sharad Purnima day (the Full Moon day of the month of Kartika), the then President of the Ramakrishna Mission, Shri Swami Shivanandaji Maharaj (who was known as Maha Purusha), initiated Nilakantha into sanyas at Belur Math, Calcutta, and now he was named Swami Pursushottamanand Puri.

From 1913 to 1923, Swami Purushottamanandji managed various ashrams of Shri Ramakrishna Mission, visited several holy places, undertook severe penances and devoted himself to the study of scriptures and came in contact with various eminent saints. The spirit of asceticism had taken firm roots in him, and his longing for coming face to face with God became intense. He felt that the management of the ashrams of the Ramakrishna Mission was a hindrance to his God-realisation. He therefore freed himself of the responsibility of managing these ashrams and set out on a visit to holy places. After visiting the holy places of Northern India, he reached Rishikesh. There he learnt that twenty-two kilometers off, on the Badrinath Road, there was a cave known as Vashishta Guha. In October 1929, he reached this Cave. At that time there was no road, nor footpath to reach the Guha. The Cave was situated in a dense and desolate forest. Wild animals like tigers,

leopards, etc. used to roam about freely around the cave and snakes, scorpions etc. infested it. During the rainy season, the flood waters of Ganga would enter into it. Having full faith in God, Purushottamanandji disregarded all these difficulties and chose it as a place for his penance and continued to live there till the end. He never formed any organisation and continued to live in this inaccessible place in great solitude. In spite of his seclusion, the effect of his penance was so pervading that people, not only of Indian origin, but from several foreign countries used to come to pay their homages to him and get their aspirations fulfilled. He made no distinction of nationality, caste, creed, etc. and used to meet everyone with great love and guided each person on the method of worship best suited to him. He used to say that the goal is the same, only the method of reaching the goal is different. One should follow the method best suited to oneself."

Shri Kanhaiya Lal Maneklal Munshi, the then Governor of U.P., once visited the Cave to pay respect to Swamiji and was so much impressed that he published his experiences in the Bhavan's Journal of Bombay, in the Lucknow daily newspaper, "The Pioneer", as Kulapati's letter No. 32, dated May 23, 1923, and also in his book "My Trip to Badrinath".

The Well-Known, world-renowned saint of South India, Satya Sai Baba came to meet Swamiji at the Cave and with his yogic power, he instantly produced a crystal rosary (स्फटिकमाला) and presented it to Swamiji. The Prince of Nepal with his wife also called on Swamiji and took him to Nepal and treated him as the royal guest for sometime. The famous saint, Swami Sivanandaji Maharaj of Rishikesh had special reverence for Swamiji.

A group of American scientists once visited India with a newly invented scientific instrument to study the state reached during meditation and trance (समाधि). They wanted the sanyasins of Rishikesh to help them in ascertaining through their instrument the physiological state reached during trance and meditation. The sanyasins refused to undergo such a test. Only two Saints — Swami Purushottamanandji and Swami Ramji, agreed to their entreaties. When the instrument was applied to Swami Purushottamanandji, the Scientists were baffled because the results derived therefrom contradicted their earlier notions.

Shri Swami Purushottamanandji Maharaj had completely conquered lust, anger, greed, attachment and other mundane desires. He was never affected by worldly allurements. He was the embodiment of Sat-Chit-Ananda (All Truth, Superconsciousness and Bliss).

Swamiji was a person of very few words. He would seldom give discourses even

to his devotees and disciples. He had such tremendous and pervading spiritual powers that whenever an aspirant approached him, he could get into deep state of bliss and all his doubts and problems got automatically solved, all his sufferings would come to an end and he would get into indescribable peace.

Swamiji was completely dependent on God and suggested his devotees also to be so. He had stopped asking for anything from anyone. Still there was no dearth of anything. All those who visited him were welcomed cordially and served with food etc. Even though the place was inhabited by wild animals, there never was any mishap.

There are many instances in the life of Swamiji when he got divine help. In fact, his life is a specific example of the fact that if a person leaves his worldly desires and completely depends upon God, his welfare is fully looked after by Him.

Swamiji had the power to end his human life at will. He had earlier expressed his desire and only said that he would not keep his body for a long time. He had specifically directed that this should be kept a secret.

On the morning of February 10, 1961, Swamiji wanted to know as to when Ekadashi (11th day of the fortnight) and Shivaratri fell that year. From the almanac, it was found that Ekadashi was on the following day (11th February) and Shivaratri on February 13.

The next day, which was Phalgun Krishna Ekadashi of the year 2017 of the Vikramaditya era, Swamiji, as usual, took his bath etc. and occupied his seat. He called all those who were then present there and directed them to wash their hands and feet and occupy their seats in front of him and sit straight without touching each other. Then he gave a short discourse on Atma, God's grace, self-surrender, sincere devotion (सत्यनिष्ठा), mutual love, acquisition of strength etc. Thereafter, he called the assembled persons one by one near him, blessed each of them by placing his hands on their head and told them that they should never forget God and remain happy. He added that nobody should be sorry for him for he would always be with them. He also directed that his body should be put in the Ganga waters after he leaves it. From that time on till the 13th of February, the Shivaratri day, he adopted a completely detached attitude. On Shivaratri day, after taking his bath and after meditation in his room, when he came out, he sat on a wooden bed and the reading of the eighth chapter of Gita (which pertains to the Supreme Being) and prayers of the Goddess contained in the eleventh chapter of Durga Saptashati were done. He remained sitting there till 5 p.m. and then retired to his room. For the last time, he took a little milk at night. The devotees there pressed Swamiji at about 9 p.m. to take a sleeping pill to enable him to have sleep. He replied, "Alright, give it

quickly, I am going to sleep for ever". After quickly swallowing the pill, he told all the persons present there that he was fit and that they should go. But the devotees kept a watch on him one by one and did not leave him alone.

At about 10.50 p.m., he repeated "Om" in a melodious voice and entered into eternal trance (समाधि). A mild earthquake-like shock was experienced at the time in his room. The people present there thought that Swamiji had entered into his usual "samadhi" and consequently the recitation of Gita continued. But a short time after, it was discovered that he had actually merged in Brahma. The people were stricken with tumultuous grief.

According to the almanac, it was the thirteenth day followed by the fourteenth day of the month of Phalgun Krishna of the Vikramaditya era, corresponding to the 13th February, 1961. The thirteenth day of each half of the human month is observed as a day of fasting by a large number of Hindus. When the thirteenth day is followed by the fourteenth day that very night, the day becomes more auspicious from the religious point of view. If this happens to occur on a Monday, it assumes still greater significance. Incidentally, all the above auspicious combinations were found on the day when Swamiji decided to leave his physical frame. Besides, the time of merger of Swamiji in the Divine Spirit (Brahma) - 10.50 p.m. - being the second quarter (प्रहर) of Maha Shivaratri night, assumes still greater significance. According to Hindu scriptures, out of four quarters of Maha Shivaratri, the second quarter has the greatest importance because the junction of the midnight takes place at the end of the second quarter. This auspicious time is called "Lingodbhav" Muhurta. It was at this auspicious time that the Lord took the form of "Jyotirlinga".

On the second day, after necessary homage, Swamiji's physical frame was offered to the Ganga between 3 and 4 p.m. as directed by him earlier. Thereafter the usual rituals, which are performed on the passing on of a sanyasi, were performed with great devotion and faith.

A structural memorial has since been built in his memory at the Cave. By his uninterrupted and severe penance and quiet devotion to God, this place has become a place of pilgrimage, free from sin and distress, with a strong spiritual and peaceful atmosphere. Devotees from far and near specifically visit the place on the occasion of Swamiji's birthday and Guru Purnima to invoke his blessings.

Jai Jai Shri Gurudeva.